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THE ART OF Curing Sympathetically, OR Magnetically,

Proved to be most true both by its

Theory and Practice,

Exemplified by several Cures performed that way.

With a Discourse concerning the

Cure of Madness,

AND

An Appendix to prove the reality of Sympathy. Also an account of some Cures perform'd by it in *London*.

Written originally in *Latin* by

H. M. HERWIG, M. D.

LONDON,

Printed for *Tho. Newborough* at the *Golden Ball* in St *Pauls* Church-yard, *R. Parker* at the *Unicorn* under the Piazza of the *Royal Exchange*, *Cornhil*; and *P. Buck* at the Sign of the *Temple*, at the *Temple-Gate* in *Fleetstreet*. 1709.

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To the Right Noble

JOHN,

Lord Marquis of *Normanby*, Earl of *Mulgrave*, Baron *Sheffield*, and Knight of the moſt Noble Order of the Garter, *&c.*

My Lord,

AS a Valiant Soldier is always forward to ſhew his courage in the moſt dangerous and difficult ſtratagems of War, being incited by the Example of his great Commander and General, who,

both in Sieges and Field-battels, hath given ſuch glorious proofs of his Courage and Conduct, that the Valiant cannot behold him without Envy, and Cowards without Terrour. So thoſe whom *APOLLO* hath inſpired to aim at GLORY and not RICHES, always endeavour eminently to excel in things moſt difficult or occult. The brightneſs of a Genius, like the flame of a Torch, ſhines moſt ſplendid in the greateſt obſcurity; it appears but mean and indifferent in matters that are clear and evident. I have here undertook a ſubject, in which the

the moſt perſpicatious have been but Moles; and have entred the Liſt, againſt almoſt all Naturaliſts and Phyſicians, that I might imitate the courage of the Valiant Soldier, whom the event ſhows, not to be out-matcht by the greateſt danger. Right Noble Sir, I will here prove to you and the whole Republick of Phyſick, that it is not raſhly and Emperically that I have recovered many perſons by this Sympathetick way of curing, but by a method truly Noble and Heroick. If I ſhall obtain any Honour by this Doctrine of Sympathy, I moſt humbly

dedicate it to your Honour; if otherwise, I can offer this, that they were always esteemed praise-worthy, who bravely fell in the engagement, tho they could not obtain the Victory.

Your Lordships most

humbly devoted Servant,

H. M. Herwig

THE PREFACE TO THE READER.

MAny Troops of Enemies attack us on every ſide, yet if the Combat were to be in the open Fields, a man naturally of a brave conſtitution, would deſie all their Forces; but becauſe many times they make their onſet unawares, and creep in under the name of friendſhip, and do their miſchief by little and little, it is not to be admired, if Nature in its moſt

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perfect state should in time fall to decay. Man wants Air, Meat and Drink, for his preservation. But what inconveniences attend a bad Air, if it be unwholsome, or offend in its first qualities, or if by the malignant influence of the Stars it breath a contagion. How do Gluttony and Drunkenness defile humane nature, and destroy it? There is nothing indeed in nature, that is happy in all particulars: Every thing hath its Honey and Poison, the one refreshes us, the other injures us; but are not mens own voluntary thoughts contriving something that tends to his ruin? so that 'tis most true, that man does himself the most mischief. Oh wtetched condition of Man! who can be secure against the incursions of so many Enemies? There is scarcely a man to be found, that in all respects is blameless. We derive an unequal strength from our seminal beginning, the Coevous faults of Parents are implanted into

into the Children, upon which account whole Families are prone to ſome peculiar vices. Perſons of the beſt conſtitutions, robuſt, and well proportioned, cannot boaſt of immunity from decay, the beſt proportioned bodies are liable to be infected with Malignant Fevers, that univerſally rages, whoſe virulence often makes great havock amongſt them. Therefore in this ſmall Treatiſe, I intend to ſhew how this may be prevented by Sympathy, or Sympathetick Cure. All Phyſicians, as well Chymical as Galenical, have one and the ſame deſign, the preſervation of health; and to this end to cure Diſtempers; but they have not all the ſame methods, for the Chymiſt, from meer experience only, ridicules the fruitleſs endeavours of the Galeniſt. The Galeniſts on the other ſide, obſerving how various events are, explode the raſh attempts of the Chymiſts, and extol their own way, and are mightily pufft up if they can predict the

the events of Diſeaſes. It is my eſtabliſh'd opinion, that nothing is more ſafe in the cure of Diſeaſes, than to joyn experience with reaſon. Our Reaſons are to be ſought for from the examples of Nature, we ought not to ſubvert the Nature of things, by our reaſonings and prepoſterous and erroneous experience. Nature is beſt explained by Nature, not to be overthrown by Reaſon, which ought to be rejected if it is not agreeable to the neceſſities of Nature. It is a ſort of Intellectual weakneſs to relinquiſh ſence for reaſon. Upon which account the Honourable Mr Boyle, *in his experiments concerning the various parts of Nitre, ſays, it ought to be our utmoſt endeavour, if not in all things, yet as far as our thoughts can penetrate, to have ſuch ſentiments that by expreſſing them, we may explain what our ſences perceive, how Nature herſelf is really diſcerned to operate, and not to acquieſce in frivolous*

volous notions, and explications of things, all which rather create confusion, and wherein there is no true knowledge, as an impartial Judge will by what is said hereafter soon discern. When Men of curious thoughts could not rest satisfied with this secret and prepostrous way of explaining and curing diseases delivered by the Moors, *they received that Ancient Physick of* Hippocrates, *and* Hermes, *illustrated by the principles of* Democritus *and* Epicurus, *or rather of* Hermes *himself; in which Nature, and her Rival, the Art of Chymistry, lend assisting hands. And here* Theophrastus Paracelsus, *was the first that broke the Ice, and his ingenious restorer* Johannes Baptista Van Helmont, *the Lord* Verulam, *and others that followed, who were a glory to the* English *Nation, Sir* Kenelm Digby, Descartes, *Mr* Boyle, *and other improvers of sound Physick and natural Philosophy, who have not only illustrated,*

ſtrated, but in many things enlarged, in others have abridged and better explained, and added very many beneficial things, and adorned them with noble medicaments, and by this way of ſtudy have rouzed ſeveral of the ſluggiſh and lazy Phyſicians of our age, from the old dull Phyſick, bringing a great deal more light, and explanations to former inventions by the aſſiſtance of Chymiſtry, explaining Nature by her ſelf, and not by notions conceived in the head only, or the dreams of fancy, but by natural experience well ordered and founded. Whence it comes to paſs, that now this Art of Phyſick is inriched with a vaſt ſtock of knowledge. The ſupream diſpenſer of things did not ſuffer the whole treaſure of knowledge to be exhauſted in the Books of the Antients, but hath reſerv'd ſome diſcoveries for ours and future ages. Neither will the plea of Antiquity avail here, the Old age of the World ought to be taken for

for Antiquity, which is properly to be ſaid only of our times, and not of the younger ages of the World, as was that of the Antients; that age is more antient and great with reſpect to us, but with reſpect to the World itſelf younger and leſs. Therefore as we always expect greater knowledge and more mature judgment from an old man, than a youth, upon account of his experience, from the abundance and variety of things he hath ſeen, heard, and conſider'd of, for the ſame reaſon much more ſhould be expected from our age, than from the times of the Ancients; being in a more adult age of the World infinitely more full of experiments and obſervations. I have trod in the path of the Antients, in this little tract of Sympathy, and have not in the leaſt varied from them, but paid them the greateſt veneration, only where I found them to diſſent from ſound Reaſon and Experience. I have compoſed this ſmall Treatiſe

tise with abundance of pleasure, in which is contained not only the observations of other Authors, but those I have made and experienced myself, by my practice in Physick, manifold use of Medicines, and what I have learned from Chymical observations; for by this means I have found out many secrets (to hint some few out of great many) the manner of curing Madness, Melancholy, Epilepsy, Palsy, Dropsy, intolerable Head-ach, and to disperse Gouty pains in a very short time, and that it shall not return suddenly or so violently; by the Assistance of God, I can perform these cures, which the fact itself will testifie, if any person pleases to make use of my advice. But let others judge of this. As to what remains, in respect to this Treatise, I beg no persons approbation, nor endeavour to draw any to my party. The Commonwealth of Learning ought to be free, and every one to give his vote according as Reason sways him. Let

all

all things be done for the love and ſtudy of truth, as becomes Philoſophers, as becomes Phyſicians, &c. *it is ſufficient for me to have ſown the Seeds, and have caſt them into the Earth, which will either thrive or wither, according to the nature of the Ground, and and the pleaſure of God. So Reader, I I commend thee to the Divine protection, and my ſelf to thy Favour and Study.*

Farewel.

CHAP. I.

Of the Physick of the Antients and Moderns.

§ 1. AS the affairs of mankind are always various and mutable, so we also experience that Arts and Sciences are likewise subject to vicissitudes. There was never any Art or Science so sacred, but it had those that hated and obstinately opposed it; (amongst which the art of Physick doth not deserve the lowest place.) As from the wonderful effects of natural things, by reason of the ignorance and infirmity of our minds, Philosophy or the Study of Wisdom took its original; so the Importance of natural actions which proceeds from the defect of radical moisture, first gave occasion to the cultivating the art of Physick. Both are the undertaking of the Physician, who being directed by the thread of experience, and carried on to the end by the sagacious direction of the understanding, still depends on the

same principles. The Scope of one is Truth, of the other Health; Physick moves upon this hinge only, as the sick mans *summum bonum*, in regard there is nothing in Nature herself more worthy inquiry after, nothing more profitable to be improv'd, nothing more pleasant to be known; but here is the Difficulty, here's the Labour.

§ 2. That it is in the power of any one Man to finish and compleat this art, so that nothing can be added to it, is not only folly to imagine, but the greatest sign of Rashness to attempt, in regard life is short, and every art long. Before *Hippocrates* his time they made use of only one Medicine, as is well known. *Hippocrates* was so famous in this art, that he excelled all the Physicians of his time, nevertheless, if we consider the present state of Physick, it is far to be preferred before that of the Ancients.

§ 3. There are a great many sorts of Medicines which mightily improve the whole art of Physick, all which were unknown in *Hippocrates* time, by reason of the negligence of Physicians in not enquiring into the secrets of Nature, and diversity of Climates. For Rhubarb had not

not yet purged bitter Choler, nor Senna the ſowr juice of the Milt, nor Agarick the ſweet Phlegm, nor had Caſſia, Sugar or Manna filled the Apothecaries boxes, or an infinite number of Herbs of different ſpecies, and almoſt Myriads of Flowers of various ſhapes and figures, yet adorn'd the Botaniſt's Garden, and pleaſingly deceiv'd the eyes of Men. We now abound in this Medicinal ſtore for the comfort and conveniency of the ſick, which we wanted in *Hippocrates* his time. All theſe lay buried through the ſloth of men, and therefore Phyſick could not flouriſh ſo in thoſe times as it doth now, tho Antiquity boaſt of their *Apollo*, *Æſculapius*, *Machion*, *Hippocrates* and *Galen*. Theſe perſons, if they could live again in theſe times would find men far ſuperior to them in experience, and more praiſe worthy, and ſucceeding ages will have thoſe that will far exceed all that went before them. Every Art and Science is infinite in regard it takes its original from infinity (that is God) therefore by the goodneſs of God it daily encreaſes and its knowledge is more manifeſted. We now well underſtand thoſe things which former ages could not find

out, and a great many more, by the assistance of the Art of Chymistry.

CHAP. II.

Of the necessity of the Art of Chymistry in this method of Curing.

§ 1. I Cannot imagine how it came to pass, that so great a number of Physicians should fall into this Error and opinion, to esteem Chymical Medicines to be dangerous and destructive; Whether that was occasioned by the preparation and administration of some pretended Chymists, who prescribe and exhibit in almost all Distempers, a sort of precipitate Mercury and liquid Antimony melted into Glass; who all ought to be expell'd the Chymical Schools, nay indeed, to be totally excluded from Chymical Physick, into perpetual banishment, never to be recalled. But if these aforesaid Medicines, and an infinite number more, as they come out of Natures hand are destructive, they may be so prepared by the art of Chymistry, as to be divested

of that destructive faculty, and become very benign Medicines, and even Balsams: it is very true, and as manifest as the day, that Nature produces nothing perfect, and in all particulars compleat. If therefore the blemishes and imperfections of Nature may be corrected by Art, what Art finishes is more perfect than what Nature produces. for Art hath every thing that Nature has, for it takes a perfect Nature from it; and moreover in regard that perfection of Nature hath something deficient, Art removes and takes it away, and that perfection which before lay obscure, by its Natural imperfections and blemishes, after Art has cleared it from them, seem then to be more perfect. Whatsoever Medicines Nature produces, whether they are weak or strong, always carry something connate with them, that is contrary to the Nature of a Medicine.

§ 2. If therefore nothing Natural is compleat in every particular, but wants Art to perfect it, or at least wants Art to remove that which hinders and retards perfection, that what is perfect may appear and exercise its powers,

why then ſhould not Chymical Medi
cines exceed all others; when beſide
the perfection which they claim from
Nature, by Chymiſtry they are cleared
from all things that would ſully tha
perfection, ſo that being diſcharged
from them, they ſeem more perfect, i
regard they retain nothing oppoſite
therefore I ſhall not be aſhamed to prefe
the excellency of Chymical Medicine
on account of their purity, which b
the benefit of Chymiſtry, and b
the rules and laws of working by fire
they claim to themſelves, before all oth er
Let then all thoſe who imagine tha
Chymical Medicines are deſtructive, la
aſide this opinion, for they are very mil
as Reaſon dictates, and if they will no
give credit to Reaſon, even Experienc
it ſelf will oblige them to alter thei
ſentiments.

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CHAP III.

Concerning the influence of the Stars and Heaven.

§ 1. NOr is it to be passed by in silence, whether in the preparation of Chymical Medicines, regard ought to be had to Heaven, and the influence of the Planets. No Philosopher will deny but that superior bodies act upon inferior; what is seen by the eyes themselves cannot be denied. For we see every year upon the Sun's return to us, Plants almost dead, fading and juiceless Trees revive, and put on a green and juicy bark, at that time more especially the Plants and Trees abound with vital juice; because the pores of the Earth being rarified by the Power of the Sun, causes nourishment more plentifully to ascend to the roots of Plants and Trees. Nor do Plants and Trees only feel the approach of the Sun, but all Animals, for in the Spring they are more excited to copulation than at any other time, because their seed

then especially ferments, the animal spirits being increased by the approach of the Sun. Minerals are also much affected by the presence of the Sun, for they grow more plentifully, and send forth greater quantities of Mineral vapours in the Spring than at other times, all things then abound with radical juice, and much more than at other seasons; whence it cannot be denied, that Medicines gathered then are best, and so the preparation likewise, for that pure that we look for in the mixed, that it may be subservient to Physick is most plentiful then; this is evident in the preparation of the Glass of Antimony, if the day be not clear the Glass that is wrought off will be more dusky, therefore the calcination and melting must be repeated till it come to a transparent and Violet colour, therefore this vitrification ought to be performed in clear weather, unless necessity require otherwise, which is also to be observed in melting the Regulus. I will also add, that the celestial volatile Spirits which descend from Heaven upon Earth for the preservation of mixture, are more copious, and not only the Earth and Water abound with those Spirits, but the Air and the

the whole concave of Heaven alſo; whence it comes to paſs whilſt in mixt the Vital parts are ſeparated from themſelves, like are joyned to like by Sympathy and Love, and there grows a pure out of the mixt, to be purified and prepared, the wandering Spirits of Heaven which wander every where being gathered to it. But let this ſuffice in general concerning the preparation of Medicines.

§ 2. Generally all things grow in the Spring, but becauſe mixt bodies are different, and every one of them have their different forms and proprieties, and radical moiſtures, which are ſubject to ſome peculiar Celeſtial Sign, which hath a Sympathy and kind of connexion with that radical moiſture, by which the peculiar moiſture of Mixt grows and flouriſhes, if ſo be its Celeſtial Sign ſhine above the Horizon, and enjoys the benign aſpect of the Sun, wherefore in a juſt and exact Chymical preparation of Mixts, regard muſt not only be had to the Spring, but alſo the particular and peculiar riſing of the Planets and Stars is to be conſidered, and eſpecially the riſing and ſetting of theſe Planets, who have a ſympathy and na-

rural connexion with the mixt to be prepared.

§ 3. For we have in our ſelves the whole Firmament, with the Planets and Stars, and as heat penetrates an Iron Furnace, and the Sun-Glaſs, ſo do the Stars Men with all their proprieties; ſo that we may learn all natural things from the ſtarry Spirit of the Firmament. The Arthritick Gouty perſons bear teſtimony to this, who feeling before the change of the approaching ſeaſon, are made unwilling Prognoſticators and Aſtrologers by their pain. So many ſick perſons are beforehand ſenſible of future mutations in the four Elements, and the Elements within Man have a foreknowledge of the changes of thoſe without. The conſtellations of Man and the Heavens are the ſame. For the Heaven is twofold external, as all the bodies of the Stars in Heaven of the Firmament internal, which is a Star or inviſible and inſenſible body in all the Stars of Heaven; that inviſible and inſenſible body of the Stars, is the *Spirit* of the *World*, or of *Nature* diffuſed into all Stars, or rather it is all Stars itſelf; and as that Spirit in the great world

world doth particularly contain all Stars, ſo the internal Heaven of Man, which is an Olympick ſpirit, particularly comprehends all Stars, and ſo inviſible Man is not only all Stars, but one and the ſame altogether with the ſpirit of the world; as whiteneſs in Snow. As all things from within ſpring, and proceed from what is inviſible and occult, ſo alſo viſible corporeal ſubſtances come from incorporeal, and ſpiritual out of the Stars, and are the bodies of Stars, and remain in Stars one in another.

§4. The formation of things is in the Stars, as Iron in the fancy of the Smith. Hence it follows, that not only all Animals, but alſo all Vegetables, nay, even Stones and Metals, and whatſoever things exiſt are Nature, or indued with a Starry Spirit, which is called Heaven or a Star: the unſeen workman from whom proceeds the formation, figure and colour of all things. From this proper and internal Star, being the Sun of the Microcoſm, Man is generated, produced, coloured, form'd, and govern'd; a Star is nothing but an inſenſible body, or living Spirit, without Reaſon in Vegetables, but in thoſe indued with life (as in Man) with Reaſon, and is

different

rent according to the different forms of things. But when we ſay all forms of things proceeds from the Stars, that is not to be underſtood of thoſe viſible live Coals that ſparkle in the Heaven, nor of the inviſible body of the Stars in the firmament, but every ones proper Star; therefore the firmament above does not infuſe virtues or ſecret powers into what is ſpecified below, as ſome conceit that the Stars of the firmament do influence Herbs and Trees, but 'tis nothing ſo. Every Vegetable and Animal carries its own Heaven and Star about itſelf, and in itſelf. The ſuperior Stars by their motion thro the Zodiack raiſe up inferior Vegetables, ſupply them with dew, rain and wind, but don't influence their internal Star, they do not furniſh them with ſmell, colour, or form, but all proceed from that occult workman their interior Star, and not from without; the external Stars do neither incline nor neceſſitate man.

§ 5. The Motion of the External Firmament, with its Conſtellations, is free and governed by nothing, ſo the Motion in the Firmament and Stars in the Microcoſm (which is not perform'd materially, but by the Spirits of bodies)

with

with its Conſtellations is alſo free, and not in the leaſt govern'd by the External Firmament. All things are contain'd in Man, and he carries all things in himſelf, he carries that whereof he was made in himſelf, he was made of the World, and the World he carries in himſelf, and is carried by the World. The inviſible body of Man, from the breath of God, or which continues to all future ages, is not ſubjected to the Stars. Moreover, as the firſt matter (which was confuſed Eſſence without form) call'd by the Philoſophers the Mother of the World, or the Chaos) was the ſeed of the great World, ſo the Great World is the ſeed of Man. Therefore Man is the laſt moſt Excellent, and moſt Noble Creature, becauſe he hath the parts of the Great World, and there is nothing in the greater World which is not really to be found in Man himſelf. All things were created out of nothing. The great World was the womb of *Adam*, ſo the womb of the Woman that of all his Sons is the Machine of the whole World. The Son in all things is like his Parent. If you know the Parent you know the Son alſo. Therefore Man is the moſt to be admired Extract and Kernel of the four Elements, the chief and moſt finiſhed

niſhed Workmanſhip of God. Every creature is truly the Example of God, becauſe he is the whole World, and is alone intituled to this honour, to co-operate and converſe with them all. But I have ſaid enough on this ſubject, it is not my deſign at this time to demoſtrate all things from the foundation, what cognation a Star hath with Inferior things, but to prove ſome Sympathy and Combination, as is ſufficiently hinted before.

CHAP. IV.

Of the different way of Curing.

§ 1. I Now come to the method of Curing diſeaſes. This is done either by Nature, by internal and external Medicines, or Sympatheticks. Diſeaſes are moſt principally cured by Nature, by Art as ſhe is Natures handmaid; by the Phyſician as the Servant of Art by remedies as they are applyed by the Phyſician by the direction of Art. But ſome Diſeaſes are ſubdued by Nature alone, others are cured by the co-operation of the

thePhyſician. No perſon is preſerv'd unleſs Nature ſeparates the Diſtemper. No body dies unleſs Nature be overcome: for Nature is active as well as paſſive in the cure of Diſeaſes, and thoſe ſtand in need of no Phyſician; but ſometimes by reaſon of the ſtubbornneſs of the Diſeaſe, Nature is obſtructed and languiſhes, then the Phyſician is forced to lend his helping hand, and to finiſh and perfect the lame and imperfect gifts of Nature, by evacuating, digeſting, and corroborating aſſiſtances. Sometimes the Phyſician goes beyond Nature, as in ſetting Bones out of joynt, and cloſing up wide gaping wounds, which Nature cannot accompliſh. When a Diſtemper affects the whole Habit of the body, as in an Hectick Fever, becauſe there is neither inclination nor aptitude, for the parts to return to their natural ſtate, this cure cannot proceed from a Natural intrinſick cauſe, that being perform'd only by the unaffected parts; the cure therefore of Habitual diſtempers require the aſſiſtance of Phyſick, though the cure cannot be perform'd by Phyſick only, for the aforemention'd Medicinal operations cannot be perfected but by the inter-

intervening help of Nature; for the Setting of limbs out of joynt, and closing up wounds, is not perfected till Nature ſtrengthen the Joynt, and breed new fleſh; ſo alſo to the curing of an Hectic Fever there muſt be a concurrence of the internal principle. Nature and the Phyſician rectifie all thoſe things in our body that are repugnant to Nature: for all Cures are perform'd either by Nature, or her ſervant the Phyſician. When diſeaſes are cured by the help of a Phyſician, they put him in mind of his own duty. For a Phyſician is not only a ſervant of Nature, but ought to be a ſervant of Art alſo. As therefore Nature moves primarily by its ſelf alone, when (without remedies) it overcomes, digeſts and concocts diſtempers, and drives out the cauſe, reſtoring the body to its former ſtate (but this is to be underſtood of Diſeaſes that Nature cures ſpontaneouſly) ſo Phyſick and the Phyſician are not the firſt movers, but by the intervention of helps that are oppoſite to the diſeaſe: but when Nature ſuccumbs, and hath not ſtrength of it ſelf to riſe, a Phyſician choſen by the benignity of God, and one to whom almoſt

moſt all diſtempers are equal; for there is ſuch an one, who having attain'd to the univerſal Medicine, or *Panacea*, amongſt many of the ſame kind, is now no more a Servant, but an Interpreter, Ruler, and abſolute Maſter: for tis reported that this univerſal art of curing was by the Antients aſcribed to ſome Phyſicians. The School of *Paracelſus* laboured hard after it, giving credit to his arrogance, whilſt he ſays; *This univerſal Medicine is inviſible fire, devouring ſome diſtempers. This cures the* French *Pox, Leproſie, Dropſie, Cholick, Apoplexy, Cancer, Fiſtula, Schirre, and all interior maladies.* To which are added many others. Beſides, a Tincture found out and prepared by *Paracelſus* is a kind of univerſal Medicine amongſt the Phyſicians, which conſumes all diſtempers, juſt as Fire does Wood.

§ 2. Beſides this *Panacea* hath an effectual virtue in curing all infirmities beyond all other Medicines, for it encreaſes ſtrength, preſerves youth, keeps the blood free from all putrefaction, purges whatſoever is contained in the ſpirituous parts, and preſerves all the members of the body. But it were to be wiſhed that what *Paracelſus* and others perhaps were

Maſters

Masters of (although many very ingenious Physicians do much question it) were vouchsafed to us and others, cultivators of the art of Physick, for by that means we might perchance cure all diseases with more expedition, safety and pleasure. What great pains might we save in searching to find out the place affected, and prescribing fit Medicines for the part aggrieved, the Sex and Age and applying them at proper times, and other things necessary to be observ'd in the art of healing? it would then be sufficient only to know that the person was sick, the Physician need not be sollicitous after nicer inquiries: To what use would it be to study Anatomy so exactly, to be well skilled in the several kinds of Mineralls and Mettals, Plants and Animals, of which Medicines are compounded; to spend time in finding out the difference of diseases, and morbifick causes, and the places affected, if one universal Medicine were an intire cure for all Distempers.

§ 3. Therefore if by divine assistance we may become Masters of that great Medicine, for I do not in the least question that there are a sort of Medicines as some preparations of Sulphur, which

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will by their ſweet particles mightily cheriſh the vital Spirits, yet this is not to be ſuppoſed ſufficient, and that Nature is thereby ſo corroborated, that without any other help and aſſiſtance it will remove all the ill that affects it. As the vital Spirit is injured by many cauſes, more Medicines than one will be requiſite to remove theſe many obſtructions, for it is impoſſible that this Spirit ſhall be able to expell the Serum in a Dropſie, or the foulneſs of the belly in thoſe troubled with the Iliack paſſion, without Anti-hydropick and Purgative Medicines; or diſſolve the Stone in the Reins or Bladder, or diſperſe arthritick nodes, but by Medicines appropriated to that end. Two inſtruments are required for the right performance of all corporeal actions; one common, the other proper, the common is the vital Spirit, the proper ſome certain parts of the body. For to a due digeſtion of the chyle the vital Spirit is required, as the common inſtrument, and a right and juſt conſtitution of the Ventricle. There is a diverſity of proper inſtruments, according to the diverſity of Actions to be performed, and to every part its peculiar

culiar conſtitution, different from all the reſt. Hence what agrees to one agrees not to another, and therefore there cannot be found one Medicine to preſerve all particular conſtitutions, or correct all errors. Nor will it avail to ſay, as fire, conſumes all ſorts of wood, ſo this univerſal medicine, as an inviſible fire devours all diſtempers, for Elementary fire does not deſtroy all things, but thoſe only that will burn and flame; it offers no violence to Gold, Glaſs, or Earth. But if this univerſal Medicine ſhould be allowed to be fire, how comes it to paſs that it ſhould only deſtroy the noxious humours, and leave the blood and the other parts of the body untoucht.

CHAP. V.

Of Sympathy, Phyſically conſidered.

§ 1. BUt before I proceed further, it will be neceſſary that I ſhould treat more copiouſly of Phyſic, and Sympathetick, Magnetick or Diaſtatick Cure. That

That part of the doctrine of Phyſick which treats of the Sympathy and Antipathy of natural bodies is full of pleaſure and admiration. Sympathy is a mutual and natural affection and combination between natural things, ariſing from a peculiar and occult cognation. From which affection it proceeds, that one body attracts another to it ſelf, or being joyned to it is wonderfully aſſiſted either in generation or nutrition, in increaſing, or producing certain powers. Others call Sympathy a conſent, when certain things are joyned together by a mutual marriage, as bound in a kind of league one to the another. Therefore becauſe amongſt all natural bodies, there is a conſent or diſſent, confederacy or war, we ſhall now treat of Sympathy and Antipathy in general; that if we cannot find one univerſal cauſe, we may make ſome eſſays towards it. There are ſix degrees of Sympathy and Antipathy eſtabliſhed amongſt natural bodies. The firſt is betwixt Metals and Precious Stones, for example, between Coral and Gold, who amicably conſpire together to refreſh the heart. The other degree is between Plants and Metals, as ſome report of an

Hazel

Hazel twig ſplit in two, by which the Metallists diſcover Mines of Gold and Silver, therefore they call it the divine Rod, the power of which twig encreaſes and ſtrengthens mineral juices, or thoſe that are of a near nature to Metals, whoſe juices this Hazel ſwitch ſucks with its roots out of the earth thrown up in an heap, and thereby is miraculouſly nouriſhed and ſtrengthened. They carry this Hazel rod at their fingers ends, and to which part ſoever the Rod ſhall ſeem to incline, there the Miners preſume there are Mineral Veins. Some deny this virtue to be in the Hazel, but others as boldly aſſert it. The third degree of Sympathy is reckoned between Plants and the Sun; ſo the * Sun-flower. * *Heliotrope* and its ſpecies, and alſo the *Tragopodium* turns round with the Sun, ſo that at Sun riſing it turns its Flowers to the Eaſt, at Sun ſetting towards the Weſt. The fourth degree of Sympathy is between Plants themſelves, as between Rue and the Fig tree. *Rue* (ſays *Johannes Baptiſta a Porta*) *never thrives ſo well as under a Fig-tree, if it be grafted into its bark.* There is likewiſe a ſecret confederacy between Garlick,

Rose-

Roſes and Lillies, for the flowers of them both will become more extraordinary fragrant if Garlick be planted near them. The Sea Squill makes every thing that is ſown near it thrive extreamly. All Pot-herbs grow mightily if the Herb Rocket be ſown by them. The fifth degree is between Plants and Animals. Many affirm it will tame a Bull to tye him to a Fig tree. The ſixth degree is between Animals themſelves, as between a Lizard and a Man, for a Lizard, as if he were forewarning a Man againſt the approach of a Snake, will catch at him, and overlook him to lick his ſpittle. This is true, that a Lizard is a moſt inoffenſive creature to a Man (unleſs it be provoked) ſo that a great many put them into their boſoms without any harm. This is alſo evident, that where ever Lizards are there are no Snakes, one always avoiding the place where the other is. 'Tis alſo manifeſt that the Lizzard mounts his head when he ſees a Man; and it is obſervable, that if he be ſprinkled with Mans ſpittle he ſeems mightily rejoyced and ſolaced. So the Dolphin alſo is * φιλάνθρωπος, for in hunting Mullets the Fiſher-

* A Lover of Man.

men

men make use of Dolphins instead of Dogs, who will also suffer themselves to be beaten, if they have been out in hunting. There is also a mutual love between Storks and Partridges.

§ 2. Antipathy is a natural enmity and repugnancy of natural things, or when things disagree from each other by a mischievous secret discord, so the Lyon trembles at the Cocks crowing, the Elephant hates a Mouse, and cannot endure the fodder wherein he hath seen one. So the Snake cannot bear the very shade of an Ash tree, and amongst Men very often there is a secret natural abhorernce of one another; to this disagreement and Antipathy may be referred, that if the murderer be present, blood will by little and little begin to flow from the wound or nostrils of a Corps lately slain. They therefore are mistaken who imagine this very thing to be attributed to Sympathy; for the issuing out of the blood is rather an argument of Revenge than of Sympathy and Love. For what Sympathy could there be between inveterate enemies, hence also proceeds that remarkable disagreement between Garlick and the Loadstone, for a Lordstone rubb'd

rubb'd with Garlick will not attract Iron. The enmity between the Oak and the Olive-tree is so great, that one planted in the others place quickly dyes. The like instances of Antipathy may be observed in all kinds of Animals, but in none so conspicuously evident as in Man. Many swoon at seeing Apples or Pears pared, others cannot endure the noise of Cloath, some others can neither endure to see nor eat Cheese, Butter, Onions, roasted Pig, Calves-heads; but all these are rather to be referred to the imagination, as shall be said in its proper place. They therefore deserve to be laughed at, who seek for the causes of these, and the like effects, in the apparent and natural qualities of the Elements; of which sort are those who reproachfully call occult proprieties the refuge of ignorance. There are a great many dull and lazy genius's, who imagine that all the proprieties of natural bodies are occult, and upon that account neglect the study of Nature, or make no difference amongst occult proprieties or qualities, neither exercise their understanding in searching out the causes of those occult Qualities, of whom probable

causes may be assigned. Of such it may be justly said, that occult qualities are the Asylum of dulness and ignorance.

§ 3. Nor is their opinion to be embraced, who think that the exact causes of natural powers can be nicely demonstrated; when on the contrary the Scripture says, many things are difficult to be known, and inexplicable to the nature of men, the causes of many things are occult, and many of the works of God remain hid. Which also the greatest searchers into nature have acknowledged, amongst whom *Pliny* says: *Many things are altogether concealed in the Majesty of Nature. We must not enquire after Reason* (says he) *but the pleasure of Nature.* 'Tis certain, there are innumerable such natural powers and qualities in natural bodies, of which the causes are concealed from us, and of which we ought modestly to judge according to natural knowledge, which could never yet unfold all the causes of natural powers. *The cause is not to be enquired after in every thing, it will be sufficient for some things to demonstrate that they are.* The weakness of our understanding will not

ver penetrate so far as to attain a perfect knowledge of the powers of occult proprieties, which more or less reside in the most minute things; whence many very wise Authors have accounted it a certain kind of reverence, not to be more prying into those things than was useful. For an over-scrupulous tracing of many things, produces the greater ignorance, and confounds the understanding, that without all doubt we may assert, that errors originally arose partly from Ambition and Envy, and partly from an over-greedy desire of knowledge; but altho the reasons of occult powers cannot be evidently demonstrated from temperaments, yet it is not to be doubted, but they proceed from a peculiar and singular temperament, which is called ἰδιοσυγκασία, from a substantial form proper to every individual.

§ 4. Ἰδιοσυγκασία therefore is nothing, but the proper temperature of every natural body, for whilst the Elementary Qualities, as well primary as secundary, are united together, by a certain celestial virtue, for the Heaven terminates the concretion of bodies, and affords them

an exact measure of vivifick light and heat; so that by the accession of celestial heat and light, in mixing there is made a particular coalition of the Elements, and so also of the Elementary qualities, which corresponding in proportion, and analogy to the forms of bodies, produces those occult powers or qualities. For example, bitter Almonds by an occult power cure drunkenness, as many by experience know. If all these occult qualities proceeded immediately from the form, why would not sweet Almonds have the same effect, in regard sweet and bitter Almonds have both the same specifick form? Therefore in regard the cause cannot be found in the form we must descend farther. And first bitterness itself cannot be the cause, in regard there are a great many other bitter things, which have not the same effect on drunkenness, but rather increase it. What is more bitter than Aloes, and yet the bitter of Aloes hath no influence that way. Therefore we must have recourse to this Ἰδιοσυγκοία, or peculiar temperament that is in bitter Almonds, in which the Elementary qualities are reduced to a certain singular proportion by celestial light

light and heat, that they may produce such an effect.

CHAP. IV.

Of Sympathy, Medicinally considered.

§ 1. HItherto we have treated of Sympathy and Antipathy, under a natural consideration, which was also absolutely necessary, now we will handle it Medicinally so far as it assists us in the art of Physick.

It is long ago since this way of cure hath flourisht; some think that *Theophrastus Paracelsus* was the restorer of it, others attribute it to *Parmenses Anshelmus* an *Italian*, and famous Magician. It is otherwise called Magnetick, for as the Loadstone, by a secret and occult power attracts Iron, so and by a like occult power a disease and a wound in a man is healed. This art of healing Sympathetically hath abundance of inveterate Antagonists, and is miserably dilacerated and mortally hated, by those that should countenance and defend it. This

is so difficult, that after the contemplation of divine Mysteries, nothing is more noble. This is truly the guide of Philosophizing, in which it is lawful to pry into the secrets of things, and easily become masters of their Arcana's. This is an exercise becoming good, wise and learned men, and a noble pleasure to be desired beyond all others. And although in this our Iron age, the number of Impostors and Sophists abound, and a good man is scarce discerned amongst them, so that those that endeavour to restore to light this art of curing are not only thought illiterate and obscure, but also feel the effects of an almost universal hatred. But let the enemies to this art go on with their meer empty babbling, who acquire nothing but ignorance, in which they mightily solace themselves. But the scribble of the ignorant, or such such like things, will not be capable of destroying it, in regard it was confirm'd and established long before *Paracelsus*. Therefore they act very rashly, that would ruin that, for the madness of a few persons, which hath been confirmed by long tract of time, which nevertheless cannot be accomplisht, in regard it can-

cannot be ſuppreſs'd by craft or combination. In the mean time Let every one enjoy his own method of ſtudy. But my buſineſs is not in the leaſt to ſpend time in any further refuting of theſe things; but for brevity ſake refer theſe unskilful perſons to the writings of the famous *Tidicæus*, *Goclenius*, *Fracaſtorius*, *&c.* for whatſoever it wanting, and can be thought of, is to be found there, with ſubmiſſion to others judgment: and why ſhall we diſcredit ſuch excellent men, and rather depend on ſome Sciolists, who out of a ſtubborn temper argue that this art is vain and counterfeit, and exclaim that it was invented, and obſcurely delivered on no other deſign, but to exerciſe idle wits. Far be it that we ſhould imagine, that theſe learned men would deſignedly have recommended any thing that was falſe to future memory, who always induſtriouſly endeavoured by experience, and as much as was poſſible by reaſons, to find out truth, and made reputation with poſterity their aim, which was not acquired with empty trifles, but from ſublime and difficult things, built upon a ſure and ſolid foundation. To this may

be added the consent of diverse Nations: for experiments of this Sympathetick or Magnetick Cure (not only from the *Latins*, but also from the *Greeks*, especially the *Egyptians*, as also the *Arabians*, *Chaldeans*, *French* and *Germans*, *Spaniards* and *English*) are every day turned over by the hands of the learned, who all with one voice (although in different Languages) assert this art of healing to be true and natural, and not diabolical; of which more hereafter. Indeed Ignorance itself is the mother of Admiration. For who is it that proceeds in this art as he ought? or who can inform, that wants the foundation? Scarce one, and hardly one of a thousand. What wonder then is it that many have found themselves frustrated of their designed end. *They are happy whom other mens misfortunes make wary.* Why should they not believe the writings and most approved experiments of such men, both antient and modern, which say, that Art doth not deny us to use natural causes for the production of natural and true effects? Wherefore they are *Antipodes* to the opinion of these learned men, who affirm that all things that have life, as well

well Plants as Animals, do multiply by a certain Spirit? (of which we have treated before) who give no credit to the conſent of ſuch great men, but aſcribe the effect of this cure not to Reaſon, but rather to the Devil, and the vain trifling of Magicians, than to God, and the power of Nature. But I pray who are generally the oppoſers of Art? Thoſe truly who have but juſt ſmelt to theſe mens writings, or never read Books but in haſte, juſt as the Dogs running drink water out of the River *Nile*; who in regard they underſtand not the nice ſecrets of Nature, lay the blame of the dulneſs of their apprehenſion on the inquiſitive Philoſophick Phyſician and Art. But what is more unjuſt than for men to hate what they are ignorant of? What is more raſh than for an unskilful man to paſs his judgment upon any thing? It was not without cauſe that the Poet long ago ſaid, *Nothing is more unjuſt than an unskilful man, who never thinks any thing well done but what he does himſelf*: as if he had ſaid Knowledge has no enemy but the Ignorant. No truly wiſe man ever denied this Art. Let them conſider theſe things, if it be an Art, how it is;

if not, how it is not; or let them wait the time wherein God and Nature may raiſe up ſome by whom Art may appear more bright and conſpicuous. And *let not the Shoomaker go beyond his Laſt:* For naturally the like Nature in its own like Nature, hath a perpetual action and operation, and not different in *Specie*, much leſs in *Genere*. For by how much the diverſity of things is greater, by ſo much alſo the unity of things is greater.

§ 3. Nature indeed diſpoſes all things *in potentia*, for Art as much as it can actually to perfect. Nature affords us the matter of Glaſs, it never produces Glaſs itſelf. Nature is the Mother, Art the Daughter, where Nature ends, there Art begins. And this is the order and rule of truth, and no otherwiſe. We can make no certain judgment of thoſe things which are not evident to us; and we ought to give a favourable interpretation of thoſe things that ſeem doubtful. It is Wiſdom therefore to ſuſpend our judgment concerning thoſe things of which we have no knowledge or certainty, rather than ſo bitterly to inveigh againſt them, in regard the abuſe of any thing doth not take away the true uſe.

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Amongſt Artificers of different degrees one muſt be more excellent than the other. *For Art doth not depend on the Artificer, but the Artificer on Art.* Therefore it ought eſpecially to be conſidered if this method of cure be lawful, or whether it be forbidden by any divine or humane law; for that is the teſt of what is lawful or unlawful. As for Holy Writ, I can find no Text either in the Old or New Teſtament where Sympathetical or Magnetical Cures are prohibited, when yet the Divine Legiſlator *Moſes* in *Leviticus* and *Deuteronomy* ennumerates a great many ſins. But as to the Civil Law, there cannot be ſhown one tittle in the Digeſts, Books of Inſtitutes, *&c.* which have any reference to a prohibition of this way of Cure? How many Hereticks hath Holy Writ? How many Impoſtors in Phyſick, and contentious Brawlers in the Law? But the piety and probity of theſe diſputes is praiſe worthy. They are deſired to conſider that the faults of the Artificer are not to be imputed to the Art. But, as the Lawyer ſays, *Let not the puniſhment that is due to a Criminal, be inflicted upon him that hath committed no faults.*

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In fine, no body loves that which he hath no knowledge of, but avoids, contemns, and thinks it not worth the learning. He only hath regard to his external body, and worships his mind, his own Deity. But by how much the learning and knowledge of any thing increases, by so much the more is the love of it augmented.

CHAP VII.

Of the Arguments of those that deny Sympathetick Cure.

§ 1. IF any person is sollicitous to know the cause of Sympathetick or Magnetick Cure, and especially concerning the Sympathetick Unguent, I will produce him various Authors both for and against this subject, whose reasons I will succinctly relate, and leave every one to a free and undetermined Judgment. And in the first place, there are some who deny that there is any thing in it; others opposing these, undertake to defend Magnetick Cure, and engaged as warmly

warmly for their Sympathetick Powder and Ointment, as for Religion and Property. The firſt, tho they allow the ingredients to be all natural things, and the way of compoſition to be void of all ſuſpicion, yet they ſay the cure itſelf is without any Philoſophical or Phyſical foundation. For firſt, that cure is not performed according to the Indications neceſſary in curing diſtempers and wounds: for in a Natural, Medicinal, and Methodical Cure of diſeaſes and wounds, many indications, and they different, occur, to all which a particular regard muſt be had, in a certain order, according as the different times of the diſeaſes and wounds require; which is not done here, for by one Remedy, and by only one Unction, they pretend indifferently to cure all different diſtempers Secondly here is no natural manner of application for mutual touching, whereby the power of the Medicine or Unguent may be conveyed to the affected part, as is abſolutely neceſſary.

§ 2. But here is none, for the Medicine is not applied to the part affected, but to water appropriated to a certain Sympa-

pathetick Medicine, and the Ointment or Powder is rubb'd on the inſtrument that gave the wound. Thirdly, here can be no virtual action or touching. It is true indeed, that there are various occult proprieties in Nature, from whence Sympathy and Antipathy take their original; but in this Sympathetical Cure, there is no evident reaſon of a Virtual action. The Load-ſtone attracts Iron, by an occult power, but not from a too remote place, a juſt diſtance is required. Plants are hurtful, miſchievous, and unlucky to one another, and ſo likewiſe are Animals; but no action is obſervable at a very remote diſtance, and that Power cannot be diffuſed to immenſity and infinity; but when by the power of Sympathetick Cure, only by the Urine of ſick perſons, Sweat, Vomit, or Stool ſhall be cauſed, by certain Sympathetick Medicines, or when we uſe Water or Sympathetick Powder prepared for the cloſing up a wound in one travelling, or abſent twelve twenty or more miles, what proportion of diſtance is here between Agent and Patient? But if that wonderful Magnetick and Balſamick Powder be efficacious with things very diſtant,

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it is objected, How I pray can ſuch a power proceed from a quantity of Urine, clotted blood, and the purulent matter of wounds? how can thoſe Balſamick Spirits paſs thro ſo many heaps and folds of intermediate matter, break thro a Cheſt, have acceſs to a remote languiſhing body, as alſo to a wound in a Bed, perhaps and a Chamber cloſe ſhut every way? but if when the air is turbulent, the Suns beams can ſcarce exert their powers, and extend themſelves to our bodies, how will thoſe travelling Spirits, which are ſo eaſily agitated by rough winds, reach the body and wound of perſons hurt? but here is admitted no Vital or Medicinal Spirits operating at great diſtance.

§ 3. In regard things of this kind do not remain in Urine, Blood ſplit, and purulent concrete matter, but vaniſh at the firſt moment; for Urine vaniſhes immediately, as alſo Blood once cooled, can no longer exerciſe any faculty pertaining to life. Fourthly, whether what is performed be done not by the aſſiſtance of any Medicine, but by the help of Nature. We ſee that in wounds, where Nature cures diſtempers, and en-

endeavours and procures healing and conſolidation, eſpecially if all obſtructions are removed, and the wound be carefully lookt after, which is done by keeping it clean, and waſhing it twice a day, with the Urine of the perſon, who will deny that conſolidation to proceed from Nature it ſelf (to wit) by the internal Balſam of Nature promoting its healing. Dogs and other Animals often cure their own wounds by licking of them; and why may not ſomething of this kind be expected from Nature? In the Fifth place, No power can proceed from the Spirit or Soul of the world, which is accounted the vehicle of this magnetick faculty; for a non entity hath no affection, no action, in the examination and confutation, whereof let us conſult other Authors.

CHAP. VIII.

Of the Defence of Sympathetick Cure.

§ 1. THere are others who oppoſe theſe ſtrenuouſly, undertaking

ing the defence of Sympathetick cure. *Fracaſtorius*, *Goclenius*, *Tidicæus*, *Freigius*, *Helmont*, &c. are of opinion, that we ought not altogether to disbelieve it, in regard they have proved this cure for ſo long a time, by the certain experience and affirmation, not of vain men, but of thoſe moſt worthy of credit; they ſay the matter lies here, whether probability and veriſimilitude drawn from the ſecrets of Philoſophy, and the teſtimony and approbation of the chiefeſt Philoſophers can add any thing to its reputation; they ſay the foundation of the whole cure is that wunderful and occult conſent of natural things, as the Loadſtone, and whatſoever hath acquired a Magnetick Nature, in the Mariners Compaſs, in Sun-dyals or Clocks, always and infallibly diſtinguiſhes the Quarters of the world from the North. So alſo, ſay they, the cure of bodies, although very far diſtant, without all doubt may be performed by Medicines that poſſeſs a Magnetick quality, by a energy ariſing from thence. And in regard that between agent and patient there is required a kind of repaſſion, they aſſert that ſomething like it is to

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be found here, Mans Urine impregnated with a Sympathetick Medicine, acts upon its own body, which cauſes ſweat, vomitings, and ſtool, and without any difficulty or detriment. Moreover, a weapon ſprinkled with humane blood operates on the wound given, and the wounded Fleſh alſo operates on the weapon, infuſing ſomething of it ſelf into it, and although that is ſo ſmall, that the degree of its alteration and mutation cannot be perceived by us, nevertheleſs it is ſo much that the weapon hath contracted a certain cognation, affinity and conſent with the wound; and ſo ſimilitude, which is not the ſame, is as it were the ſame. From thence the Magnetick Oyntment acting upon the whole, is as if it acted on the wound, it being joyned in a ſort of affinity to the weapon. The defenders of Magnetick cure endeavour to explain all theſe things better, where amongſt other things they produce theſe. A Magnetick virtue is propagated from the weapon anointed; to the wound, by reaſon of the Cognation and Continuation of Nature, which a ſucceſſive impulſion follows thro the middle

middle of the air, impregnated by the univerſal and primary Spirit of the world, with a Magnetick Vigour and Power. There is a Balſamick Spirit in the Unguent (Mummy eſpecially being in humane blood.) This is excited or rather called forth for the producing a particular effect, by a like Spirit and Sympathetick to it, (to wit) by the univerſal Spirit of the world. This ſpirit, that calls forth, directs and diſpoſes bodies, and tyes things to it ſelf by a mutual knot of Nature, is not *every Spirit*, but a *determinate* one, to wit, that which being preſent and touching, cauſes the effect, and which failing, it ceaſes. Therefore this motion muſt be acknowledged the firſt cauſe in all Sympathetick cures, let it be what it will. This directs and brings the Sanative power, fixt in the Spirit and Balſamick Medicine, to the body and the wound itſelf; for theſe are Sympathetick Spirits, and reciprocally deſire each other; and by reaſon of this occult yet natural appetite, they conſpire to a determinate effect; ſo that in the whole it may be truly ſaid, the Magnetick cure

of

of diſeaſes, as well as wounds, is effected by a meer tranſplanting of virtues, which the appetite between the Balſamick Spirit and the Spirit of the World cauſes and perfects. That there is therefore Sympathy in this Cure is ſufficiently experienced; in which firſt is to be conſidered, the ſubject or the matter in which, that is, humane Blood, Urine, Excrement, *&c.* Secondly, the efficient cauſe from which; the univerſal Spirit of the world viewing all things. Thirdly, the Inſtrumental cauſe, without which the Cure cannot be perfected, which is the Medicine or Unguent ſympathetically prepared.

§ 2. *Libavius* allows no Sympathy, and argues that it is only of natural things, but Sympathy is a continuation of Nature, and its agreement: for although the bodies of the Magnet and Iron are at a diſtance, yet Nature is ſo continued in them, that they agree together: and why ſhall not we aſſert that there is a kind of continuation, and therefore Sympathy between Urine and the Medicine, the Wound and the Ointment, as alſo Powder magnetically compounded? But what that is, in what it conſiſts,

and

and how it is performed, and what is its cauſe, this is that which is to be enquired into. There was never any perſon yet that was ſo arrogant as to pretend to demonſtrate all theſe things particularly. Yet we ought not to ſtand ſtill, but to endeavour a ſearch after it, as far as our underſtandings can penetrate. Daily experience ſhews that many are Magnetically cured in the moſt deſperate diſeaſes, ſick perſons being abſent, by exciting a great ſteam in Urine, without any pain at heart, and weakneſs in the head; and this I my ſelf have two hundred times experienced by thoſe that have been afflicted with an inveterate Head ach, Palſy, Running Gout, Scurvy, Aſthma, Hypochondriac diſtempers, *&c.* For this is certain, and no body in their right wits will contradict it, that by the help of Sweat almoſt all diſtempers are curable, by tranſplantation with Vegetables, by the means of Sulphur microcoſmically prepared. Much may be taken away from a morbifick conſtitution by the help of Sweat, and likewiſe much may be communicated by it to other bodies, as is manifeſt in thoſe that have the Pox, Leproſie,

Itch

Itch and Plague. Howſoever it is done, it is infallibly true, that by the permiſſion of God, men are cured after this manner by Urine, and that Wounds are healed, although at ſome miles diſtance. To what purpoſe then is it to ſhut our eyes againſt the light manifeſt of experience, although we cannot trace out the true and adequate cauſes, how theſe things come to paſs? The Magnet draws Iron, and each are in a wonderful manner mutually affected; but who yet hath been found ſo ingenious, to diſcover the true cauſes that produce that affection, although many ſyſtems have been written on that ſubject; the ſame thing ought to be thought of Sympathetick cure, and eſpecially its Medicine, and not immediately attribute it to a Diabolical art, although it is very effectual beyond belief, or elſe we muſt call in queſtion, or altogether deny the truth of matter of fact.

CHAP.

CHAP. XI.

Of the falſe conjectures of thoſe that think this Art diabolical.

§ 1. BUt we ought here by the way to conſider, whether the Devils have any ſuch power, as ſome attribute to them in this Magnetick cure. The power of the Devils is great and tremendous, yet they could not ſo much as enter into the Swine without divine command or permiſſion. Moreover, there is no power granted them over the will or underſtanding of man, but only over the Senſes and Fancy; it is certain that they work great and ſtupendous things without Man, not immediately by the motion of generation and alteration, which is beyond their power to effect, but only by local motion. So they can cauſe Thunder, Lightning, raiſe the Wind and Storms, and mix the Elements together, but they cannot imitate any thing that is peculiarly proper to God. Therefore they cannot create

new

new ſpecies, nor work real miracles, but thoſe that are ſuch in ſhew and appearance only, which are called lying ſigns, while they deceive the eyes by their tricks, impoſing upon the ſight, and ſtirring up falſe ſpecies in the fancy, or doing ſuch things as are produced by natural cauſes, therefore they cannot claim the name of Miracles. But pray were there any that before *Hippocrates* his time raiſed the dead, by incorporeal Medicines only, or the power of the Soul. Did *Moſes*, *Elias*, *Eliſha*, or any other of the Prophets work Miracles? They did indeed raiſe the dead, the Elements obeyed them, but it was not by any dexterity of art, not by their own power. There was no Magical Impiety, no Cabaliſtical Vanity, no Fantaſtical Imaginations in theſe perſons; but the arm of God. Thoſe things that are reported of *Orpheus*, or any other of the Heathens, who preceeded or followed *Hippocrates*, were either falſe or Diabolical, but almoſt all of them are fabulous. The Poets tell of *Hypolitus*, that being diſmembred, was brought back from Hell, and reſtored to Life by *Æſculapius*; but this was either ſpoken Hyperbolically,

bolically, or invented and feigned by the Painters and Poets. To this we have *Plato*'s teſtimony, who in his *Cratylus* ſaith this is a fiction. *Philoſtratus* relates that the Ghoſt of *Achilles*, that is, rather the Devil, was raiſed by *Apollonius*, which the Soothſayers at this time perform. But what are theſe but fabulous and monſtrous pretenſions? Or if the Heathens did any thing in Antient times, that cauſed admiration they were lying ſigns.

§ 2. Thoſe things, that the Devil wrought by the *Egyptian* Magicians in *Moſes*'s time, were either the effect of natural cauſes or meer trifling deluſions. Of this kind were what the Antients admired in their Idols, Caves, and Groves, amongſt all of which there was nothing that could properly deſerve the name of a miracle. We read in the 20th Chap. Book 6. of *Joſephus*, that Magick was never more in vogue than in his time, and *Pliny* ſays, *There were never more Magicians than in* Nero's *time, and* (he adds) *never was their folly more known*; to wit, at that time, when *Joſephus* and many others were aſtoniſhed with wonder at the miracles of Chriſt;

then they say it was the Devil (if he had any) exercised his utmost power, by the Magicians, that by his works he might eclipse the then flourishing name of Christianity. But what was then done by his Emissaries, that could even affect the minds of the vulgar? *Julian* as much as he could cultivated Natural and Diabolical Magick, that he might imitate the works of Christ's Disciples. But who did we hear he restored to life? When do the winds obey him? When did he cure the blind? Is there any thing like this said to be performed by the Modern Magicians, or the *Jews*, who are continually turning over the *Cabala*; or by others, who to the disgrace of the Christian Religion, are now maintained by great men? What besides meer vain pretensions, mock impostures, childish trifles, deceits and cheats? Who therefore will believe those that lived before *Hippocrates* his time wrought such miracles. All these things were done either by the assistance and help of the Devil, or by natural causes, and therefore not to be accounted Miracles, or proceeding from incorporeal Physick, or any faculty of the Soul:

Soul: for example, to turn Water in to Ice, to produce Rain, Hail and Snow, or ſuch like deluſions. But to cure Paralyticks, and other ſick perſons by a word, to raiſe the Dead, to create new ſubſtances, to make the Earth tranſparent to the very Center, to change the nature of Fire, is not the work of a Creature but the Creator, who is the Lord of Nature, and is not confined by its Laws. Although *Menecrates* of old ſucceſsfully cured many of the Falling Sickneſs, and never appeared in publick, but like a Deity, cloathed like *Jove* himſelf in Purple, with a Crown on his head, carrying a Scepter in his hand, and hououred like a God by thoſe he had cured, as one who if he pleaſed could remove even *Jove* himſelf from Heaven. Who is ignorant what the Ghoſts and ſuch like follies of *Simon Magus* were? There are ſo many Abſurdities and Impieties in all theſe things, that they deſerve totally to be obliterated, to ſay no worſe of them.

CHAP X.

Of the Jews *Cabaliſtical way of Curing.*

THe *Jews* Cabaliſtical Cure is not to be thought of without indignation, being nothing but a pernicious ſuperſtition, which by collecting, dividing and transferring Words, Names, and Letters, diſperſed here and there in Scripture, according to their own Fancy, and compoſing one out of another, they frame members of Sentences, Inductions, and Parables. Thus they would adapt the oracles of God to their own fictions, and by wreſted accounts of Words, Syllables, Letters, and Numbers, they endeavour to bring forced proofs for their own perfidiouſneſs. And moreover, being pufft up with theſe trifles, they brag, that they have found out, and know the ineffable myſteries of God, and ſecrets beyond any things the Scripture hath revealed, and bluſh not with the greateſt aſſurance to ſay, by theſe they can Propheſy, heal, and work miracles. What can

can a perfidious *Jew* utter more impious and blaſphemous? Theſe are their wretched words, *Moſes* received this Cabaliſtical Art from God in the Mount, which hath been ſucceſſively dilivered down to poſterity, only by word of mouth, like the *Pythagorean* Philoſophy, without any written remains. They give out, that *Moſes* by his knowledge herein performed all thoſe miracles that Scripture records of him, his turning the Rod into a Serpent, the Rivers into Blood, and all thoſe many calamities he brought upon the *Egyptians*, were performed by help of this; by this art *Joſhua* cauſed the Sun to ſtand ſtill; *Elijah* reſtored the blind to ſight, and called down Fire from Heaven. But this is nothing but a vain and impious fiction of men ſuperſtitiouſly deſperate, for they cannot attribute theſe, and the other wonderful works of God, to the Art and Induſtry of Man, without manifeſt and apparent ſacriledge. The Rabbins pretend, that the *Cabala* was firſt communicated to *Moſes*, and ſo continued to the ſucceeding *Jews*, and was not only known to thoſe Prophets, who are recorded in holy writ; but alſo

to a great many more. It is manifeſt, that neither *Moſes*, *Elias*, or any other of the Prophets wrought any miracles, but by the particular command of God. What God did by them the Prophets themſelves cannot be ſaid to have done, either of their own proper motion, or by any ſuch Art; nay, they were not ſo much as foreſeen by them, as we have before noted. For this cauſe *Moſes* and the reſt of the Prophets after him, ſo often repeat it, that they attribute all theſe works to God. *Thus ſaith he: The Lord commanded this: The word of the Lord came unto me, &c.* Laſtly, if the Power of the *Cabala* be ſo great, as the *Jews* impudently lye concerning it, how comes it to paſs then in regard they have cultivated it ſo long, both in the preſent and former ages, and are ſo very converſant in it, that by its aſſiſtance they have performed nothing that can raiſe admiration, even in Children? Eſpecially when *Joſephus* lib. 20. Chap. 6. reports, that it was very common and familiar in his time. But they never did any thing, that can have the leaſt pretence to a Miracle.

§ 2.

§ 2. I conclude therefore with other learned men, that this whole matter is nothing but a ſort of Allegorical ſport, that idle perſons imploying themſelves about particular Letters, Points, and Numbers (which the *Hebrew* Tongue very much admits of invented according to their own pleaſure. This wretched *Jewiſh* progeny goes on further, and in regard the miracles of Chriſt, were ſo illuſtrious and manifeſt, that they cannot be denied, and yet they will not acknowledge him for the Meſſiah, and the promiſed ſeed; they villanouſly ſometimes attribute them to Magick, ſometimes to the *Cabala*, and utter ſuch horrid expreſſions againſt the Eternal Son, that their very remembrance forces me to ſilence. By theſe things which we have toucht on by the way, it is eaſie to perceive that this vain Superſtition of the *Cabala* was not aboliſhed at the coming of Chriſt, as a great many Authors aſſert, who have wrote on this ſubject. But indeed thoſe ſtudies which now adays are nicely inquired into, and as proudly bragged of not only by the Jews, but alſo by a great many nominal Chriſtians, prove that it is not extinct (as it is

to be wiſhed it were) but on the contrary (with grief be it ſpoken) it was never more ſtudied in any age. Thus you ſee in ſhort what is the Jews *Cabala*, which many that are greedy of the Jewiſh impiety ſwallow down. This Cabaliſtical Art, as alſo Magick, chiefly conſiſts in words and characters. I acknowledge indeed, that anciently Magick and the names of Magicians were held ſacred. And I alſo know that this ſpecious name is now at this time given by ſome to thoſe wicked arts, by which Satan endeavours to darken the glory of God, and obſtruct mans ſalvation. Not only the thing it ſelf, but alſo the name of this art ought to be an abomination to every good man; becauſe there can be no figure either in Wood or Stone, or engraven in any other matter, which in it ſelf hath the power of acting in regard, according to *Ariſtotle* and *Aquinas*, figure is nothing but a certain ſituation, and order of parts, from whence the modification of quantity ariſes. Therefore in regard quantity is not active by it ſelf, nor figure likewiſe, which is only the *modus* of quantity, by neceſſary conſequence it cannot be the principle of motion

motion or action, nor can a Statue as ſuch, produce another Statue or quality. Whence then proceeds that power and efficacy that the Jews and Magicians attribute to words and characters? If it is neither from God, Nature, or Art, it muſt be from ſomething elſe, to wit, the Devil; who by theſe ſort of ſtratagems endeavours to entice miſerable mortals to pay devotion to him. Therefore the practicers of ſuch deteſtable arts are deſervedly puniſhed with the utmoſt ſeverity both by the Laws of God and Men. There was never any want of Natural Remedies, but the fault lies generally in our groſs ignorance. As there are two ſorts of Phyſicians, one who cures miraculouſly, the other who cures naturally by Medicines; ſo there are two originals of diſtempers, one Natural, the other from Heaven: The word of the Lord heals thoſe from Heaven, and Natural diſtempers are cured by Natural means.

CHAP. X.

Of the Power of Imagination in Sympathetical Cure.

§ 1. THere are ſome who affirm, that Sympathetick Cure is imaginary, ſo that the Fancy contributes very much upon this occaſion. I indeed confeſs, that in imaginary diſtempers, the fancy hath a great power, I mean the fancy of the ſick perſon, not of the Phyſician. The reaſon is evident, becauſe the remedies ought to be proportionable to the Diſtempers, and if the malady be imaginary the remedy ought alſo to be ſo. But who can believe, that a Phyſician can cure anothers diſtemper, whether it be Natural, or Imaginary, by his own Fancy? The Imagination of a Woman, hath no power beyond her own body: It is therefore active in the place where it predominates. But if it be of any force, it is moſt eſpecially obſervable in the effects it hath upon Infants, that Women are big with, who by the power of a ſtrong imagination, are affected with many ſtrange

ſtrange accidents, by being ſo cloſely united to their Mothers, with whom they enjoy the ſame animal life; it is not to admired if they have a joynt ſuffering with them, and their tender bodies are affected with the ſame impreſſions which their Mothers ſo ſtrongly conceive, eſpecially ſince the Imagination proceeds from the Animal Faculty, which rules in the formation of the Fœtus. Hence proceeds the different figures, various Monſters, and for the moſt part the affections that are in Infants, as Parents often tell us: for it is common to all Animals in the heat of coition to imprint that image they ſtrongly behold upon their ſeed. *Jacob* well knew this when he ſo cunningly found out a way to have his Sheep ſpeckled. This is the occaſion of thoſe horrid worms which ſometimes make a noiſe in womens wombs as if they were big with child. Strong Imagination alſo extreamly alters the Body: So in Fear it contracts the Spirit, and in Joy enlarges it. Theſe and a great many other things are evident truths, which it is not my purpoſe longer to inſiſt on. How this comes to paſs, *Suarez Metaph. Diſp.* 18. *Sect.* 8. *Art.* 25. tells us, *Imagination*

moves

moves the Body, at which motion the humour and the vital Spirits which alter the Body, are excited. Which cannot be ſaid of any but the own proper body of the Animal, which works by Imagination: for on the other ſide, it is impoſſible for any body to be altered by the imagination of another, becauſe there was never one inſtance yet brought that could but in appearance ſeem to confirm it; as alſo that it is not in the leaſt conſonant to Reaſon, which ſays that Imagination is an immanent act. The foundation therefore of uſing theſe ſecret Medicines on any body conſiſts in this, that you take care to correct the humane blood very well, either by increaſing, or diminiſhing it; by that means you may perform whatſoever you pleaſe, and free the body of the decumbent committed to your care, from Choler, Phlegm and Melancholy; but by the aſſiſtance of what Medicine this effect is to be wrought, I ſhall at ſome time diſcover. *Galen* ſays that good hope and confidence are beyond Phyſick: For he cures moſt, whom moſt repoſe truſt in. The Philoſophers have diſcovered curious and wonderful things concerning the paſſions

of

of the Soul, and the Phyſicians have done ſo likewiſe.

§ 2. What Medicine is there in the world that heats, removes love, and creates diſcord more than Anger? what chills more than Fear? and comforts and refreſhes more than Joy? What feeds and nouriſhes more than good hopes? and what is more killing than Deſpair? therefore there is a very great ſecret myſtery contained in the Paſſions of man. If you ſeriouſly conſider the power of Imagination and the conſtitution of the Soul, you'll conclude that nothing is more curious, more true, more pleaſant and ſecure than the effects of a high exalted Imagination: how great and how wonderful it is the light of Nature manifeſtly ſhews, as well in *Jacob's* Rod, related by *Moſes*, as in thoſe that are preghant, who mark their Fœtus with the thing they long for, as was ſaid before. The Imagination or Fancy of a man is a Loadſtone, that will attract beyond thouſands of miles; nay, in its exaltation it attracts to it ſelf whatſoever it pleaſes out of the four Elements. But the Imagination hath no efficacy unleſs it firſt draw to it ſelf the thing thought

of

of by its attractive power, that it may beget out of itself a Native Spirit, the Architect of the Imagination; afterwards the Imagination, as if it were big, makes an impression on it, which tho like the wind it cannot be toucht, yet it is corporeal. Moreover, the Fancy or imaginative power of man, in respect of its own nature, is Magnetick, in attracting the fancies of other men, as we see by those that yawn. A strong Imagination not only changes its own body, but also that of another, by a certain virtue which the similitude of the thing bears to that to be changed, which a strong Imagination moves, as is apparent in the numness by gnashing of the Teeth, or the rubbing of one piece of Iron against another, which nums the Teeth. In like manner yawning provokes yawning. In these, and the aforementioned things consist all the secret of Physick. And now Physician set thy self about this matter, and be vigilant, because you have read that *Pythagoras* told the Philosophers, *Be so much the more attentive to his words, by how much the Teacher is concise: for thereby he instructs you that you ought to understand much of secret things, but to say,*

or

or write little. Some ſeem in this to run beyond their bounds, when they imagine they can engrave the deſcription of the Stars upon Gems and Metals, but this is very vain. Superſtitious Quacking ought never to cohabit with true and ſolid Phyſick. For it is nothing elſe but the Ow' of the Devil, invented for the catching of Souls; but Phyſick is truly the gift of the great and good God, for the comfort of humane life, by which man is led to contemplate the goodneſs of his Creator, and to obſerve the careful regard he takes of him, who by ſuch great ſtore of Medicines hath provided againſt the variety of calamities that are incident to humane Nature.

§ 3. Learned men are not ignorant, when they cure by Signets or Charms, that no virtues flow from them, but only from the opinion of the Perſon. But that opinion withdraws us from the contemplation of the works of God, and teaches us to diſdain virtues created by Almighty God, and aſcribes Powers to things, which they are not indued with, neither by the ſupream Diety, Nature, or Art. Wherefore the Author of lyes here eaſily mixes his poiſon. I have read

read of an old Woman, that was miſerably afflicted with the Tooth-ach, who earneſtly deſired a Student in Phyſick, to give her a Medicinal Spell to hang about her; he being ignorant what to do in this matter, to avoid the old Womans importunities, wrote in a ſmall piece of Paper, which he folded up in a piece of fine Linnen, and hung it about her Neck: the pain immediately ceaſed. Whenſoever ſhe found her Teeth to ake again, ſhe made uſe again of this Charm, or ſalutiferous Paper, and never without ſucceſs; at laſt meeting with a perſon averſe to theſe ſuperſtitions, he unfolded this mighty Charm, found this Sentence wrote in it, *The Devil break your Neck.* What I pray could this ſentence ſucceſsfully either act upon, or infuſe into the Imagination or Body? God would have Phyſick accompanied with Piety, and expects himſelf to be acknowledged, and worſhipped in the uſe of it. Nevertheleſs, many things lye hid in the boſom of Nature, not to be apprehended by humane ſence, which although by reaſon of our ignorance they ſeem ſuperſtitious and irrational (becauſe their cauſes are unknown to us), yet are very far from being guilty of that crime.

crime. We read of *Q. Fabius Maximus*, that he was cured of a Quartane Ague, by a great ſlaughter of his Enemies. From whence many of Antients ſuperſtitiouſly imagined, that a Quartane Ague was curable only by Pollution. *Democritus* was of this opinion. But this cure of *Fabius* certainly happened by a ſurprize of joy, the ſqualid juice and Fœces of the Quartane being mollified and diſperſed, and not in the leaſt from pollution. In the ſame manner I think that a perſwaſion in it ſelf, either by Faith or Credibility, cannot effect any thing, but it cauſes a ſudden motion of the Spirits and Minds, in very ſoft and tender Natures, by which the blood is carried about by a various Flux, and at once removes the Morbifick cauſes from the parts aggriev'd, by which means the diſtemper ceaſes. Here is no Superſtition unleſs ſuperſtitious perſons create it, by attributing the effect to other cauſes. So very often there is a more occult virtue in thoſe Amulets that are hung about perſons, which growing hot by touching the body, ſend forth atoms, and little particles and effluviums, when we perceive them not, and infuſe into us efficacious

Anti-

Antidotes, which we receive in at the mouth and thro the skin. Learned Physicians made use of these formerly out of choice, when the Distemper was proof against alteratives and purgatives, for there is a congenite propriety of fellowship and discord between some things, by which they alter themselves without any apparent touch, as Amber attracts Straws, the Magnet Iron. *Galen* much commended the power of Piony hung up, and the thread wherewith a Viper hath been strangled: He writes that Wolfs Dung hung up is a remedy that gives ease in the Cholick, he commends the Jasper, *Omphatites*, *&c.* for the same virtue, so we use the liver of a Wolf, the heart of a Hedge-hog, the lungs of a Fox, the bone in the heart of a Deer, Swallows, Frogs, the liver of a Goat, Mans Skull, the flesh of a Cuckow, the liver of a Kite, the ventricle of an Hen, the little Hedge-sparrow. *Trallianus* recounts many more such like to cure the Falling Sickness, and ease the pain of the Cholick: he gives ease in the Gout by such sort of Medicines; by the same Art he cures Quotidian and Quartan Agues, and mitigates the raging pain of the Stone.

§ 4.

§ 4. I have by often experience obſerved, that the skin of Snakes being applied to a womans belly in hard labour cauſes her ſpeedily to bring forth, (this is to be underſtood when the Fœtus is come to maturity, and in its natural ſtate.) Theſe and many other things have a natural cauſe, and therefore may be vindicated from Superſtition. In ancient times they uſed Charms againſt Hail and againſt Scalding. *Cæſar* uſed to ſecure himſelf a proſperous Journey by thrice repeating a Charm. I do not deny that tricks of the Devil had formerly ſome efficacy, but I believe they proceeded from a wicked Author. Our Saviour hath taken away all that power from him, and reſtored us Captives to liberty. There is ſomething due to Verſes, ſweet Voices, and Tunes; the internal commotions of the mind are appeaſed by them: and the blood which affects to run out of its due channel very often, by this pleaſant method is reſtrained from its exorbitant motion, which is the cauſe of many dangerous diſeaſes; as we daily ſee happen to perſons diſturbed with paſſion. Therefore the Muſician *Damon* being where a *Phrygian*

gian Piper was playing to ſome young men that were drunk, and about to act ſome mad pranks, bid him play a Dorick tune, and they immediately deſiſted from their rude enterprizes, becauſe that part of the irrational Soul that is ſubject to the affections is incited and mitigated by irrational motions. The Cure that is performed by Cunning is equivalent to all Magick can do, for it is a kind of Stratagem in Phyſick. There was a certain perſon that thought he was nothing but a Soul, and upon that account refuſed all food, becauſe, ſaid he, Souls eat not. At laſt a faithful Phyſician got a Table to be ſpread at midnight, and the proviſions being brought in by naked men that he knew not, they ſat down with great ſilence. He asked them what they were doing? One in a low murmuring voice anſwered they were eating. He preſently asked what Countrymen they were? anſwer was made, they were Souls. But, ſays the ſick man, Souls eat not: Another anſwers, we eat after our own manner, not as men do; he leaping out of bed, ſaid Pray let me partake of your Banquet: This being ſaid he ſits down and eats, and was cured of his

his diſtemper. Another that ſuppoſed he had ſo great a Noſe that it was impoſſible for him to go through any Gate, as he was aſleep an ingenious Phyſician joyns an Oxes gut filled with blood to his Noſe; when he awoke he made grievous complaints of the largeneſs of his Noſe; the Phyſician asked him whether he would permit him to cut it off? extending both his hands, he earneſtly begs him to do it: The Phyſician cuts the gut, and ſqueezing it hard, ſquirts the blood into the ſick mans eyes, and ſo throws away the gut. He being ſtruck with this falſe imagination was freed from his diſtemper. One that imagined he lived without a Head, was cured by putting Lead on his Head. A woman that fancied ſhe had Frogs in her Belly was cured by giving her a purge, and putting Frogs in her excrement. And in this age ſome perſwade melancholy men that they are bewitched, and cure them by Holy Water, who being ſprinkled therewith are reſtored to their former health.

CHAP.

CHAP. XII.

Of some Observations and Examples in this Magnetick Cure.

§ 1. BY what hath been said before in this short Treatise, although it is not accurately handled, you may see that those Battering Rams levelled against me are not able to overthrow my design of Sympathetick Cure; but that in this way of Cure I may still (make use of Medicines out of the three Kingdoms, but particularly out of the Animal) with a safe Conscience, without breach of Charity towards my Neighbour, infringing the Laws, or any imputation of Superstition. That divine harmony of Parts, by which Parts and Members industriously concur to the mutual assistance of each other when affected, teach and perswade us to this: for like are pleased with, and preserved by their like. Parts taken from Brute Animals are very often subservient to the like parts of our bodies, and are more par-

particular medicinally assisting in this Magnetick Cure beyond all others. Thus the prepared brains of a Hare much comfort and relieve our brains, when they are discomposed, and out of order. The famous *Sennertus* amongst others. *Lib.* 1. *prax.* informs us, that the lungs of a Fox or Calf are very sanative to those troubled with the Ptysick, or any other distemper of the Lungs; even the very Women know that the Bone of a Deersheart is a Soveraign Cordial, and that Cordial Waters are prepared from it. The Dispensatories tell us, that the Ventricle of an Hen is a specifick against the weakness of the Ventricle. Practitioners say, the Liver of a Wolf cures all distempers incident to the Liver. It is very well known that the Pizzle of an Hart is a great assistant to those that have an imbecility in generation. But we may expect better success from Medicines prepared from the parts of humane body; in regard nothing can be more consentaneous and agreeable to the parts afflicted. The great lights of Physick (those excellent friends to Nature) understood this, and thought it neither sin nor shame to prepare such sort of

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Medicines, and to administer them to the sick Sympathetically, or Magnetically. I have followed these as my Guides, in regard a Medicine may be had from a mans own body. They are not prepared from any part of the body but what is the most contemptible part thereof; and these are either from a living or dead body: Those taken from a living body, are either such as Nature designed to be cut off, as the hair, beard and nails; or those which proceed spontaneously from it, as Excrements, or else those which Nature drives out as superfluous, as Spittle, Ear-Wax, Sweat, Milk, Womens monthly courses, the Secundine, the Navel-string, the Cawl, Urine, and the Dung; to these may be added, Lice and Worms; as also those things that may be taken away without any hurt or prejudice, as the Seed, Blood and Stone. Those taken from a dead body are, the Skull, the moss of the Skull to which some other things are put in to compose this Sympathetical Unguent, the Skin, Fat, Bones and Flesh; out of which the best Medicines in this Sympathetick Cure are compounded, which indeed are very salutiferous and necessary.

§ 5.

I will discover some Sympathetical Medicines, which have often been experienced. If a person be afflicted with a constant Fever, and his Life is despaired of, where all other Medicines prove ineffectual, then use this Magnetick cure. Take the morning Urine of the sick Person, and pour it into a Brass or Iron Vessel, to this put the white and yolk of an Egg, which mixing well together let them boil, this done put 'em into a pot, that you can conveniently stop so close, that no air can get in; then put the Pot into an Ants nest, digging the pit pretty deep. If the Distemper is mortal, the sick man will soon end his days, but if otherwise, after a very severe fit, he'll immediately find himself perfectly recovered. In the most dangerous Consumption, boyl a new laid Egg in the persons Urine, and throw it into a Fish-pond, where is plenty of Fish, and the Distemper will gradually decrease: Or make Dough with Meal and the Urine like a Cake, bake it like Bread, and cast it to the Fish and Dogs to be devoured, and the Distemper will daily decrease. I have cured those, that have been intolerably

affiicted with the Head-ach, by putting them into a great Sweat by the Urine, without adminiſtring any Medicine inwardly, although the perſons have been many miles diſtant, and this I have performed with good ſucceſs, eſpecially to perſons of the beſt Quality. I have cured many perſons, that were abſent of a raging tooth-ach, by mixing my Sympathetick liquor with ſome blood let out of their gums. I have cured ſome that were troubled with the bleeding at the noſe by the blood that fell from their noſtrils, ſent to me in a glaſs or earthen veſſel well ſtopt, and cured that without opening a vein, or taking any Medicine inwardly. So I have healed up wounds that have lain open a great while, by my Magnetick liquor, though the medicine never touch the wound. This Recipe is eſpecially to be obſerved and very worthy the taking notice of. Take Sulphur Vivum, Spirit of Wine rectified, and tartarized, common Salt, mix all theſe very well together, and put them upon humane dung, the more new and hot the better, then ſprinkle them with lighted coals or aſhes, it will work wonderful things; to wit, the pe-

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ſteriors of that perſon whoſe ordure it was will be mightily inflamed, and no other part of his body, and although he be many miles diſtant. This Experiment hath undoubtedly a great effect on the ordure of the perſon abſent as well as preſent; why may not ſweat, vomiting, ſtool, *&c.* be cauſed in Man by certain Medicines applied to the Urine? There is no body will queſtion, that very great ſweatings may be raiſed ſympathetical by the Urine. I am not the only perſon that aſſerts it. I have the Famous *Engelbertus* of *Engelen* a *Maeſtriecht* Phyſician on my ſide, a perſon moſt worthy to be believed, and moſt induſtriouſly ſtudious, and exquiſitely knowing in Metals, whoſe ſingular art and dexterity in tranſmutation all Alchymiſts admire and reverence; he hath found out a Secret never ſufficiently to be admir'd; who, putting in Horſe-ſhoe nails one half into a liquor invented for that purpoſe, immediately turns them inro fine Silver: And what is more to be obſerved, (he ſays) that thoſe Nails that were ſtrait when they were put into this Philoſophical liquor come out crooked. This perſon, whoſe truth

and reputation are both very great, extremely extols this way of curing by Sympathy, because, being at *Rotterdam*, by the assistance of Mr *Reddeswitz* (who communicated this relation to me) he had very great sweats caused sympathetically by his urine; insomuch that this celebrated man, like another *Æson*, was restored to a new Nature.

3. But if I am asked, whether this way of Cure will succeed in all Patients? I answer, as purges, vomits and sudorificks, internally applied, for the most part operate, but sometime have no effect on several bodies, so experience tells us, it sometimes happens in curing by Sympathy.

4. I might here offer a great many more things of this nature, but it is not expedient to divulge all together; and if we should be more copious in explaining and unfolding many more things of this kind, our little Book would encrease, and swell beyond what we designed.

5. Wherefore, Courteous Reader, be at present contented, and if I shall see that these few are acceptable to you, I will

will communicate for your ſervice and advantage ſome wonderful Secrets, ſuch as the World thinks incredible, hitherto concealed either thro Ignorance or Envy.

O F

OF MADNESS.

§ 1. AMongst other things, which render a Physician both famous and beloved, the principal is, that being sent for to the sick, by prescribing Medicines according to Art and Experience, he can accomplish his desired end; which is, to reduce the Patient to an healthful state, by expelling the Distemper. For this reason, the best Physick is most absolutely necessary in the Cure of Madness, for they that labour under this distemper are afflicted both in body and mind. Nature instructs us, that one man should be subservient to another, whomsoever he is, for this reason, only because he is

is a man. All things are made remarkable by their excellency; the Vine for its fruitfulneſs; Wine for its fine taſte; the Hart for its ſwiftneſs. Is the queſtion askt, Why labouring Cattel have the ſtrongeſt backs? Becauſe the only proper uſe to be made of them is to carry burdens. A quick ſcent is principally neceſſary for a Dog to track his game, ſwiftneſs to follow them, and courage to ſeize and faſten on them. It is the moſt commendable thing, for every one to conſider for what he was born. What is Man's particular excellency? REASON. 'Tis by this he excels all other creatures, who are irrational, and conſequently are ignorant of its excellent uſe; by this he imitates God. Perfect Reaſon is therefore Mans *Bonum Proprium*, all other things he holds in common with the Brutes. *Muſonius* deſcribing what God was, ſays, *Man only, of all creatures that inhabit the Earth, is the Image of God, and adorned with Godlike Virtues: for there is nothing to be found even amongſt the Gods themſelves more excellent than Prudence.*

Of the word Mania.

§ 2. The word had its original from the Mother of the *Empuſa's*. *Empuſa*, otherwiſe a ſort of Hobgoblin or Bugbear, dedicated to *Hecate*, going on one foot, as its etymology tells us. See the Proverb, *More changeable than* Empuſa. Others derive *Mania* from the *Manii*, that is, Fairies or Mormons: or as the *Greek* word Μανοτ, which ſignifies looſe or ſoft, becauſe it immoderately relaxes the mind: or indeed becauſe it pollutes and defiles, for Madmen are ſordid and deformed. Thus much for the name, the definition follows.

What is it.

Madneſs is a daily commotion of the mind, ariſing from the fiery heat of the Spirits, attended with Audacity and Fierceneſs, but without a Fever, or madneſs is when the function of the principal Faculties of the Brain is depraved, accompanied with a raging paſſion, which is void of a Fever, and proceeds from a fire that heats the brain. I call it depraved, becauſe it diveſts a man of the uſe of his under-

underſtanding and reaſon, hurrying him on to vain thoughts, and abſurd diſcourſe, and precipitating him to wicked actions. I alſo added Anger, to diſcriminate it from Melancholy, which is attended with Fear, and all things appear full of Sorrow; but here an ungovernable rage rules, and that not without an angry reſtleſneſs. They err therefore that imagine all Melancholy to be Madneſs, for they do not only differ in the bare ſymptoms, but in the very eſſence. I ſubjoyned, that Madneſs proceeds from the fire that heats the brains, for the very eſſence of this affection conſiſts in heat, whoſe off-ſprings are anger and tumultuous rage, as cold is the cauſe of fear and ſorrow. Laſtly, without a Fever, by this it is diſtinguiſhable from a Phrenſy. This *Aretæus* alſo teſtifies, who aſſerts it in the whole to be a diuturnal alienation of the mind free of a Fever. *For*, ſays he, *Wine inflames the mind, and by Drunkenneſs makes men delirious, but this is ſoon raiſed and ſoon over, but Rage is permanent. Although* (ſays he) *it may happen that Madneſs may be attended with a Fever, but yet it is none of its ſymptom; that is, it*

doth not proceed from that particular diſtemper of the brain, but was ſome former Fever; but in a Phrenſy it is ſecondary, and a ſymptom of it: for the Fever follows the inflamation from which the Phrenſy ariſes.

The different Kinds of Madneſs.

§ 3. By Madneſs, or Diſtraction, I would here be underſtood to mean every great delirium that is not accompanied with a Fever; but without it, ſeizes on a man, and turns him raving. But we every day ſee this happens after a different manner: for ſome Mad men are fierce and bold, and fall upon every one they meet, and are indued with a prodigious ſtrength, and do a great deal of miſchief unleſs they are chain'd faſt; which ſort of Madneſs is properly termed *Mania*. Others, on the contrary, are timerous and ſorrowful, and ſhun the company of men; which ſort of Madneſs is diſtinguiſht by the name of Melancholy. Others labour under a burning Fever, of which Madneſs is the conſtant companion; their diſtemper the *Greeks* call *Phrenſy*. For although at the beginning of the diſtemper the perſons

ſons affected may ſometimes ſeem to return to the right uſe of their ſences, yet their minds are perplexed with various thoughts. I intend to treat of each of theſe kinds very briefly. I have before ſhown what *Mania* is: Theſe are the ſigns to know it by.

The perſon thus diſtempered is fierce, unruly, of a cruel countenance, and will tear all his own cloaths, without he is bound faſt. He is more raging at one time than another, according to to the increaſe or decreaſe of the Moon that governs his brain.

Of Melancholy Madneſs.

§ 4. *Melancholy is a Delirium, without a Fever, attended with fear and ſorrow.* In this Definition *Delirium* is the *Genus*; which is common to it with *Phrenſy* and Madneſs; but in the other parts it is diſtinguiſht from them, becauſe Phrenſy hath a fever, and Madneſs is without fear and ſorrow. The part affected is the brain, as is manifeſt by its imperfect actions. The imagination is many ways depraved, yet nevertheleſs ſo, *That the number of fools ſhould be infinite.* Wherefore let

let the Phyſician conſider, from what humour of the body the Melancholy it ſelf had its original: if from a ſanguine humour, the ſigns of it are ſuch as theſe; redneſs in the face and eyes; heat appearing in the parts near the head; largeneſs and fulneſs of the Veins; much laughter; which is one of the principal ſigns, proving that Melancholy proceeds by the aduſtion of the blood. But if none of theſe ſigns appear, or but remiſsly, ſhow themſelves together with fury, fierceneſs and a raging confidence, then we muſt conclude that this Melancholy proceeds from the aduſtion of the Choler. But if neither of theſe are perceived, but rather that cold predominates in the whole body, accompanied with fear and ſorrow, the complaints of that patient will ſoon diſcover, that his Melancholy ariſes from the aduſtion of the Natural Melancholy. But it will not be uſeleſs, firſt to ſhew the common ſigns, and afterwards deſcend to the particular. The common ſigns are, fear, ſorrow, hatred and averſion to humane ſociety.

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The Signs of Melancholy.

§ 5. The conceits and imaginations of Melancholy perſons are very various. Some have imagined themſelves to be earthen veſſels; others that they were brute Animals; others deſire death, which they very often procure for themſelves; and, which is very much to be wonder'd at, at the ſame time are much terrified at and afraid of it. Some, imitating of *Democritus*, always laugh; others, like *Heraclitus*, are in perpetual mourning. There are thoſe alſo that fancy themſelves divinely inſpired, and believe they can predict things to come. But it would be too tedious to recite all their wild fancies in this ſhort Treatiſe, and much more too long to ſhew all their cauſes; this being a thing of that nature that is accounted amongſt impoſſibilities; but if any perſon pleaſes to exerciſe himſelf in this contemplation, he ſhall have my free leave for it; but on this condition, that he Philoſophically explain himſelf: for Example ſake, let him demonſtrate that Dryneſs was the cauſe that made the perſon believe himſelf

himſelf to be an earthen veſſel, and that Levity was that which induced another to believe that he had no head, to cure which an Hat of Lead was made uſe of, the weight whereof ſoon made him underſtand that he was not headleſs. But let us proceed to the particular marks: Thoſe perſons whoſe whole conſtitutions are affected with Melancholy are attended with theſe ſymptoms: they are ſlender, lean, have broad Veins, are hairy, naſty, rough, black, ſometimes red, but never yellow; then they appear melancholy in all circumſtances, either by reaſon of their own natural conſtitution, or on account of want of ſleep, cares, anger, ſorrow, their former diet, which might burn up the blood, and convert it to Melancholy. Hypocondriack Melancholy is thus known; you'll firſt obſerve all the ſymptoms of a bad ſtomach, *Flatus*, gurgulations, crudities, acid belchings, a dryneſs of the belly, and a levity perceived by the belching, and that the diſtempered perſon ſhall be apprehenſive of all the uneaſineſſes that attend the Hypocondriack. The reaſon of this ſorrow and fear is, the cloudineſs of the

the Brain and Animal Spirits, which of their own nature ought to be clear. I will demonſtrate it by this example; for if external darkneſs occaſions fear and ſorrow, will not that which is internal more effectually cauſe them? But perhaps you will ſay, are not fear and ſorrow paſſions of the Heart, why then do you place their cauſes in the Brain? I anſwer, The aforementioned paſſions have their original from the opinion of evil; but when the ſpirit is dark and cloudy, it will deprave the imagination, ſo as to raiſe in us an opinion of preſent and future evil, and on this account it affects us with fear and ſorrow.

The Cauſe of Madneſs.

§ 6. As for what belongs to the finding out the Cauſe of theſe diſtractions, there was never perſon yet that could pleaſe himſelf, much leſs any body elſe. The Antients were of opinion, that Madneſs did proceed from an *Idiopathia*, by an immoderate heat, the Brain being burnt by the Summer Sun, or Medicines burning with extraordinary heat being applied to the head, or by the ex-

exceſſive uſe of Spices and ſtrong Wines But this often ariſes from the depravity of the Matter itſelf. And this Matter is hot: for it is either the Blood, Yellow Choler, or burnt putrid Melancholy. *Fernelius* aſſerts, that Madneſs proceeds from hot blood. Madneſs is ſaid to proceed from Choler, and that for the moſt part burnt. When heat without a Fever ſhall come to that immoderate height that it ſhall burn the juice, by which means rapid flames are driven about; ſo, that what is fluid in the juices, is converted into foul ſoot, and burns the reſt into black feces. Hence ariſe foul ſpirits, and according to the fierceneſs of the flame, ſo is the raving more or leſs: for Choler, of what ſort ſoever it is, by its ſharp power doth inrage men. The provocations of yellow burnt Choler are very ſharp. Wherefore in regard Madneſs doth ariſe from the vicious juices, they can be no other than biting juices; and of this ſort only are yellow and black Choler. Neither can it come from Melancholy, unleſs it is defiled with ſome putrid matter, or roaſted by a ſharpneſs, which gives it a malignant acrimony. Therefore

fore Phlegm is not any way acceſſory to it. Briefly then to run over theſe matters, Madneſs owes its original, either from an intemperate heat of the brain without matter, or from matter extreamly burnt, that is, hot Blood, yellow Choler roaſted, or not duly boiled, or putrid or burnt Melancholy. *Hippocrates* ſays that Madneſs rages moſt in Autumn, and ſeizes upon a great many. It may be anſwered, that it is for this reaſon, that in Autumn that ſharp Choler is ſuppreſſed that grew in the Dog days; but it corrupts by the power of colder weather: for ſometimes it turns putrid without aduſtion, as is moſt evident in a quartane Fever.

Phrenzy, Madneſs, and Melancholy differ, by reaſon they proceed from different cauſes, as I have ſhewn before. Thus they may be diſcriminated: A Phrenſy is attended with a vehement Fever, and ſoon deſtroys a man, but Madneſs is void of a Fever, and may continue a long time. Melancholy is different from both, being quiet, free from raving pride, tho oftentimes it may break out into Madneſs, and turns fear into audacity. The matter of Melancholy

lancholy is cold. I now proceed to the common differences. It is indeed a very great malady, but yet not incurable, though not without great hazard, the leaſt degree of Madneſs being very unſafe. *Paracelſus* and others attribute the chief cauſe of Madneſs and Rage, to certain Spirits in Nature that wander about, which he calls Phantaſms; and ſays that they are neither celeſtial, nor infernal, yet inviſible; and follow men about like dogs, and inſinuate themſelves into the minds of men of too copious fancies, and make them diſtracted. We ſhall paſs by theſe notions, in regard they exceed our apprehenſion, and would rather with others be content to be ignorant of the real cauſe, than to run the hazard of being mad our ſelves, by endeavouring after enquiries beyond our abilities. It is very probable then, that ſomething ſupernatural is the cauſe of Madneſs: for it is impoſſible that by nature, an humane body, for the moſt part conſiſting of an icy ſubſtance, ſhould endure the moſt ſevere cold of the winter without being frozen, or ſo much as growing torpid; but Mad men are not affected with

with any ſuch matter, but will lye along day and night naked upon the coldeſt Marble without any harm, and if you touch them ſhall feel them warm; and yet we ſee Animals that are accuſtomed to the cold, and fortified againſt it with thick hairy Skins or cloſe Feathers, cannot endure ſo much cold without prejudice, but require warm Stables; Birds either hide themſelves, or retire into warmer Countries; the wild beaſts hide themſelves in Dens and Caves; Water freezes into Ice, Bread, Eggs, Apples, and Fleſh freeze ſo very hard that you cannot cut them, and nothing hardly is proof againſt froſt but igneous Spirits, as Spirit of Wine, Nitre, Vitriol, Salt, Urine, *&c.* We alſo read in the Evangeliſts of many diſtempers that proceeded from Spirits, as that Lunatick, *Mark* 19. That was ſorely afflicted, and falling often into the water and fire, his diſtemper was occaſioned by a Spirit within him, which our Saviour calls a dumb and deaf Spirit, and *Luke* 11. he caſt a Spirit out of the dumb man; *Luke* 13. mention is made of a Woman that had a ſpirit of infirmity for eighteen years, that had bowed her down

down that ſhe could not ſtand ſtraight. Why may not diſeaſes proceed from diverſe Spirits now in our days, and ſo be partakers of the ſame original. I now go on to the Signs of the Cauſes.

§ 7. From an intemperate heat, void of matter; if this be the caſe, the delirious perſon will be like one drunk and out of their wits, and the delirium will be continual, without remiſſion, and it will encreaſe by little and little, ſo that there will appear no evident cauſe that occaſioned it. If it proceed from yellow Choler not burnt, it ſeizes all on a ſudden, attended with mighty bragging, without ſleep, and they'll be very ſtudious to do miſchief; they are thoughtful and diligent: for the Choler is movable. There are many afflicted with this ſort of Madneſs. They are in a continual reſtleſneſs, by reaſon of their variety of opinions, occaſioned by the wandring images that are in their minds, whence comes their rambling talk from the ſwelling juice. They are watchful. The worſt ſort of Madneſs proceeds from yellow burnt Choler: Theſe are always prompt to cruel actions, full of Pride, making a great noiſe, cruel and raſh:

raſh: But if it proceed from Melancholy defiled by putrid matter, not burnt, they are angry, and break out into rage, with tears and ſilence. But if from burnt Melancholy, then they are very angry, and will fall upon perſons ſilently with cruel rage, and when once they begin to talk, never leave off. Theſe are very miſchievous, but not ſo raging as thoſe whoſe diſtemper proceeds from Choler. After we have by theſe ſigns diſcovered the Cauſes of Madneſs, let us now ſhew by what Remedies it may be relieved. And here indeed is occaſion for a Phyſician of ſound judgment: for Remedies ought ſpeedily to be applied to theſe Madmen, leſt the diſtemper grow too obſtinate.

The particular Cure of Madneſs.

§ 8. This is the true way to cure Madneſs. Give a Vomit, prepared eſpecially out of the Mineral Kingdom. *Aqua Benedicta* is commended, but its virtue in this diſtemper is not very great. After the Vomit let the Patient for ſome days take a decoction of Herbs that are attractive and comforting to the Brain, and

and let it be made without any othet ad
dition. Let him by no means have Wine
Capital Lixiviums are very prejudicial
becauſe they cloſe up the pores, and ſo
encreaſe the internal heat beyond it
juſt due. This being done, then bleed
In doing of which, conſider if the body
be full every where: If ſo, open the com
mon Vein, and let out 5 ounces of blood
After bleeding the Patient ſhould take
my comforting Bolus, which by degrees
will make him ſweat. This evacuation
being done, let him reſt three days
without taking any Phyſick. The three
days being over, evacuating Medicines
ſhould be given for ſome days. Then I
recommend my incomparable Drink
for Madmen; nay, indeed for all De-
liriums, be they of what ſort ſoever. It
ought diligently to be obſerved from
the beginning of the cure, that in re-
gard the matter always riſes upward, to
apply reducing Medicines. The Drink
before-mentioned is very neceſſary in
all ſorts of Melancholy; nay, in the ve-
ry Epilepſie; and in ſhort, the whole
cure, in all Deliriums, Melancholy and
Epilepſie, is perform'd by this Drink.
Practicers have many Remedies, as
well

well internal as external. Some, as the laſt refuge in this Diſtemper, when other means fail, have recourſe to applying a ſtrong Cauſtick to the Head between the Crown and Sagittary Sutures, leaving it on till it eat ſo deep that it looks like an open mouth. Then open the Skull with a Trepan, and let the place be open for a month. This being done, they ſay the Patient will be cured of his Madneſs. After this cloſe up and heal the wound according to art. But this method of Cure looks more like an Executioner than an ingenious Phyſician.

§ 9. By the Bleſſing of God I have cured above eleven perſons of Madneſs in this City of *Culemburg*, beſides what I have done elſewhere. *Anno* 1694. in *May*, a very honourable Matron of *Culemburg*, above fifty years of age, (whoſe name, upon account of the modeſty and prudence that ought to belong to a Phyſician, I forbear) a perſon of extraordinary modeſty and courteſie towards all, fell into a deſperate Jaundice, after into a Catharral Fever, and ſo at laſt was taken mad; ſhe raved day and night, and continued to roar ſo loud, that it

was

was impoſſible to procure her any ſleep. I adminiſtred ſome Narcotick Medicines prepared of Opium, but without any effect. Afterwards I gave her reſtoring Medicines, evacuating Choler, and comforting the Brain, and thoſe furious ſpirits began to diminiſh; then ſhe took my moſt ſucceſsful Drink againſt Madneſs for eight weeks. When ſhe had drank all the Drink, her Choler being purged, and her Body ſtrengthened, ſhe was entirely freed from any ſymptoms of Madneſs, and continued all the days of her life in good health, and in her right ſences.

§ 10 One *S.L.* a man of forty ſix years old, being of a ſanguine melancholick temper, formerly an Aſſiſtant to the Judges of this City, handſome, of tall ſtature, not obſerving rules of Diet, but rather indulging his Appetite; he loved Meat partly hot, and ſuch as increaſed Choler, partly windy; he drank a great deal of Stale Beer, and abundance of Wine. From this he began to be afflicted in his Brain, ſo that for ſome months he did not ſay any thing that was rational. In tract of time he fell mad. He had for nine

years

years in his own family a perſon that was reputed infallible for the cure of Madneſs. *Anno* 94, upon account of ſome ill affairs returning home he began to break every thing that lay in his way, and look very terribly upon all thoſe he met in the houſe; they ſecured him, for if he could have got a Knife or Sword, he would have murdered every body. His Wife asked my advice, what was requiſite to be done in this affair: I ordered him my Medicines, that have been often approved againſt this diſtemper. After three months he began to be calm and compoſed. And though he was not entirely reſtored to the perfect uſe of his Reaſon, yet he is now ſo well recovered, that at this time he uſes an Ax, Saw, a Knife, and other inſtruments, without hurting himſelf or any body elſe.

§ 11. *Michael Dollo*, a young man of twenty four years: Mad by name and omen, being of a ſanguine melancholick temperament, was a Servant to the moſt ſerene Princeſs of *Waldeck*; he was delirious from his Childhood. At laſt, in *June* 96, he imagined himſelf to be ſome great Noble-man, afterwards a Prophet; then followed a moſt deplorable Madneſs.

When he was in theſe fits, he was forced to be chained Hand and Foot, or elſe he had murdered himſelf and thoſe about him. By the command of the Princeſs I adminiſtred Medicines proper on this occaſion. After he had taken them for a Month in his common Drink, he was ſo well as to be unchained. He lived very compoſed for a year, and then died very quietly.

§ 12. The ſame year one *D. T.* a Citizen of fifty years old, living in the New City of *Culemburg*, of a Melancholick Phlegmetick temper, a perſon otherwiſe very honeſt and modeſt, was much troubled with the palpitation of the Heart, afterwards with a Syncope, and at laſt with Madneſs. I was ſent for to him in that ſad condition, to relieve him from that miſery. At firſt I gave him Laxatives, becauſe he was bound, then I gave him my other Medicines in order. At laſt, after five weeks, he recovered, and lives very ſedately, does his buſineſs, but has not ſo good a judgment as he had before.

§ 13. In the year 1697, *Mary Bouters*, of a Sanguine Phlegmetick temper, otherwiſe a diligent and Induſtrious wo-

woman, falling very ſick in *May*, at laſt became Mad; other Phyſicians being made uſe of before, I alſo was ſent for. After I had uſed my means, at five weeks end ſhe was very well, and enjoys the right uſe of her reaſon as before, to this very time.

§ 14. In *March* 1698, *D.* of *E.* a very worthy Gentlewoman in the County of *Waldeck*, was vehemently afflicted with Madneſs for ſome months, ſo that four ſtrong men could ſcarcely hold her. At the beginning of night I gave her my reſolving Tincture. After ſhe had taken the Tincture ſhe was very quiet; then I adminiſtred the other Medicines according to order and preſcription: in a months time ſhe took leave of Phyſick, and now is, and always continues free from any ſign of Madneſs.

§ 15. The ſame year in *June*, *ANNA CARLS*, thirty ſix years old, had a moſt exceſſive pain in her Head and Heart-ſtrings, by reaſon of the retention of her Menſtruums; in a months time ſhe fell melancholy, and that was followed by Madneſs. The Magiſtrate of the place conſidered what was beſt to be done, and in regard ſhe was a poor

woman, he ſent for me to aſſiſt her. This Madneſs in a ſhort time by diligent care was cured; in two months time, by Gods bleſſing on the Medicines ſhe recovered, and now continues well in the right uſe of her reaſon.

In *Auguſt* 1698, *Mary N.* of a Sanguine Phlegmetick temper, about twenty four years old, coming off a Journey, had a continual Fever, the Fever ceaſing, ſhe was troubled with a great pain in the head. She was mad for ſome days, and upon that account endured ſevere tortures, day and night, ſhe had a very ſtern countenance, and was ſtark mad for four weeks. When I was ſent for to her, I gave her my common Medicines againſt Madneſs. In a month ſhe recovered, and is now ſound and ſtrong, and every way in her right ſences. I have omitted a great many examples of the curing of Madneſs, that I might not ſeem long and tireſom to my Readers. So, friendly Readers, enjoy theſe at preſent, and in a little time expect more: So farewel.

Orandum eſt ut ſit Mens in ſana in corpore ſano.

THE

THE APPENDIX.

Whether a Cure may be performed by Sympathy.

IT would be time very ill ſpent to enquire into the cauſes of any thing, whether intrinſecal or extrinſecal, before we can demonſtrate that the thing itſelf doth really exiſt. Wherefore the Learned being to treat of any Art or Science, before they explain what it is, and to what uſe it is ſubſervient, have always uſed firſt to examin into the reality or poſſibility of its exiſtence, ſo that the exiſtence being proved, it may ſerve for a foundation for the ſubſequent diſcourſe. Which method we deſigning here to obſerve, do firſt aſſert, that

in regard Sympathy is a kind of common affection, by which different things concur to the ſame action, and tend to accompliſh the ſame end, ſo that the patient doth freely admit of the action of the Agent, and the Agent by the proper impulſe of its own Nature performs its action on a proper Patient, there is no doubt but very many things come to paſs in the world, by the way of ſympathy.

But to ſay nothing of the firſt, ſecond, and other qualities of the Elements, to wit, of thoſe the moſt ſecret reaſon of whoſe actions is evident to our eyes and underſtanding, and mutually act and re-act, ſuffer and re-ſuffer, in an apparent manner, it is the common received opinion of almoſt all, that thoſe things are only ſaid to act by ſympathy or antipathy, which have a reciprocal communication, for each others mutual preſervation or deſtruction, by an occult reaſon and quality far different from thoſe that are elementary, which ſort of action was therefore commonly ſuppoſed to proceed from the whole ſubſtance, and ſo to ſurpaſs human underſtanding. For the better

treating

treating of the Cauſes of Sympathy and Antipathy, it will be neceſſary to ſay ſomething of the firſt qualities: and to avoid confuſion in a matter of this difficulty, I will firſt ſhortly and ſuccinctly lay down the opinions of the moſt accurate Philoſophers upon this ſubject, that I may not longer detain my candid Reader. And, 1. They ſay, to find out all qualities in due order and method, it will be neceſſary to conſider in mixt bodies, the Subſtance it ſelf, the mode of the Subſtance, and the Accidents. 2. They ſay, that Subſtance is twofold Total, the very Phyſical Entity itſelf, Partial, that is, Matter and Form. 3. They ſay, Matter may be conſidered as it is a pure power, ſimply indifferent to receive all Forms, or as it is the firſt Elementary Matter, which is, Fiery, Airy, Watry, and Earthy. 4. They ſay, the Mode of Subſtance is twofold, one of the Subſtance of the whole Phyſical Entity, as Subſiſtence, Exiſtence and Union; the other, they ſay, is the Mode of the Subſtance of the firſt Matter only, not as it is a pure Power, but as it is ſtampt from the preciſe Elementary Form in

it. 5. They ſay, Accidents that ariſe from mixt Bodies, ſome are produced from the Form, as it is mixt, others as it is living, others from the Form of it; neither as mixt or living, but as it is the Form of it ſpecifically ſuch. 6. They ſay, thoſe things that are produced from the Form as it is mixt, are produced from it as it contains the Elements virtually and eminently, as the four firſt qualities, Heat, Cold, Moiſture, Dryneſs; and the ſecond qualities which proceed from their intervention: Thoſe that proceed from Heat, are the qualities of opening, rarifying, attenuating, ſeparation, *&c.* Thoſe that proceed from Cold, are thickning, [repelling, condenſing, *&c.* Thoſe that proceed from Moiſture, ſoftning, and relaxation; and from Dryneſs, hardning, *&c.* 7. Accidents that are produced from the Form, as it is living, are the Faculties that operate under ſome determinate degree of life, either vegetative, ſenſitive, or rational. 8. Thoſe that follow, and are produced from the Form, neither as it is mixt or living, but as it is ſpecifically ſuch, are neither the firſt qualities, nor

thoſe

thoſe that proceed from their intervention, nor Powers contained under any determinate degree of life, (otherwiſe every mixt and living thing would poſſeſs them) as the Anti epileptick power in the Piony, the attraction of Iron in the Magnet, *&c.* But from the force and power of the Form, as it is preciſely ſuch; for the particular Mode of a Subſtance, is ſpecifically determined by the Form to its due and fit qualities, ſo that although the Form doth give Form to the Matter according to other Modes of Subſtance, it does not produce in it ſuch a quality, as is evident in Rhubarb, whoſe ſmaller parts have a laxative virtue, and the thicker are reſtringent. Maſtick in one part is ſolutive, ſo ſome Animals in one part carry Poiſon, in another an Antidote. It is to be obſerved, that the affections that proceed from a faculty that ariſes from the Form of a thing, as it is ſpecifically ſuch are accounted wonderful, becauſe their cauſe is not evident, as others are, and likewiſe becauſe they work no change on any external ſenſe, as other affections are determined by the whole Subſtance,

becauſe they proceed from a Form totally determined by the Matter, as the Power of the Magnet, *&c.* are not called occult; as if we were wholly ignorant of their nature, but becauſe they are not perceived by the external ſence. Theſe are indeed fine and ſpecious words, but ſtand upon a weak foundation, fabulous Peripateticiſm; and if a ſtorm ſhould attack them, they would without doubt periſh under their own Rubbiſh. And firſt, ſuppoſing all Bodies to be mixt, and to be compoſed of a collection of the Elements, they offer the greateſt violence to experience and right reaſon, in regard Bodies, which are ſuppoſed to be mixt, are only the product of water impregnated with ferment, as I have plainly demonſtrated before in the beginning of this Treatiſe, by evident Examples. And in regard a Non-entity can have no paſſions, how can qualities ariſe from the Form of a mixt that no where exiſts; but admitting this, how will thoſe qualities, which they call the firſt, come by their original, to wit, Heat, Cold, Moiſture, Dryneſs, which they produced immediately, as it were out of the

the boſom of a mixt; for thoſe qualities equally belong to all things, and not only to the firſt Elements, as they pretend, becauſe all Bodies, and all Air, Water and Earth, are capable of receiving heat or cold, *&c.* their Subſtance remaining unchanged; nay, even Fire itſelf may have greater or leſſer degrees of Heat, and the beams of the Sun are in themſelves wet and dry, and receive it not from Fire. But the reaſon of that conſequence is, ſay they, becauſe mixts have thoſe qualities as they contain the Elements, either formally, as ſome aſſert, or virtually and eminently, as others, which in mixts are reduced into act, by the advention of the form of the mixt; and moreover, if thoſe qualities were called the firſt, becauſe they exiſt in the firſt Bodies, the Elements; then alſo gravity and levity, which are called moving qualities, would alſo be firſt qualities, becauſe they are alſo in the Elements. For gravity and levity are equally indifferent, with reſpect to heat or cold, and many things are light or heavy, in which not even potential heat or cold can be perceived, but if gravity and levity

levity did proceed from heat or cold, *&c.* then thoſe things would be lighteſt that participated moſt of Fire, the contrary whereof is manifeſted in red hot Iron, heated Stones, *&c.* becauſe the fire doth not make them in the leaſt lighter, and ſo the Earth ſhould be heavier than Gold, Tin, Copper, *&c.* which according to their ſuppoſitions, being mixt bodies, have more fire in them, as was ſaid before. Neither do gravity and levity proceed from them mediately, to wit, by the mediation of rarity and denſity; for then Oyl being thicker would not be lighter than Water, and oyly ſubſtances would not ſwim upon the Water, *&c.* And if thoſe firſt qualities (as they call them) do not riſe from thoſe things which are commonly called the Elements, from whence will this ſuppoſitious Off-ſpring of theirs deduce its pedigree, that is, theſe ſecond qualities, which they will have to proceed from the intervention of the firſt, which is impoſſible to prove, although we ſhould grant that heat and cold, *&c.* were the firſt qualities, and do primarily exiſt in the firſt bodies. For if they proceeded from the firſt qua-

qualities, we could by them give an exact judgment of those first qualities, which I will shew to be simply impossible, by an example. We can give no judgment concerning the first qualities from colours; for almost all Herbs, tho very different in their own natures, are of a green colour. Whiteness is in the cold Snow and hot Arsenick, also in the Flower of a white Poppy, and the Flower of Galangals, and there is a milky juice in hot Wood-spurge and in cold Succory and Lettice. 2. Neither can we make any judgment of the qualities from taste; for bitter Opium cools, and Camphire has a taste like hot Pepper, the juice of Poppies, refrigerates Acids, as Vinegar, Oyl of Sulphur, of Vitriol, juice of Barberies, *&c.* heat, for they dissolve Coral, Stones, Pearls, and Shells, and dissolution and penetration are the Actions of Heat. 3. Nor can we make any better judgment of these first qualities from Scents. For first, man of all Animals has the worst smell, and many things that smell strong are cold, as Camphire, Opium, Hemlock, *&c.* and many things that have

no

ſcent are hot, as Arſenick, Mercury, Verdigreaſe, Cantharides, *&c.* Laſtly, no judgment can be given of the firſt qualities, from thickneſs, ſoftneſs, hardneſs, ſubtilty, dryneſs, lubricity, friability, and roughneſs; for there is none of them that proceed more from cold than heat, as is evident from experience; for many thick things are hot and many cold, and ſo of the reſt. But alſo the qualities of the third rank, which they call occult, cannot proceed from the figuration of Matter, by the form from the mixture of the Elements, altho we ſhould grant mixture, the figure of the form of fire would only produce heat, of water moiſture, *&c.* and ſo they cannot any way produce occult qualities; for they themſelves grant they do not proceed from the firſt qualities; for example, The Anti-epileptical virtue is in the Piony, becauſe its form is pre-determined from the preciſe form of the Elements, that is, either from the form of the Earth, Water, or Fire, *&c.* or from the mixture of two, three, *&c.* But this cannot by no means be from the reaſon before laid down, to wit, the power of opening in the

the thinner parts of Rhubarb, as it consists of such parts, nor of binding in the thicker parts, and in Mastick: for then all close and thick things would lay just claim to this propriety; and on the other side the thinner, which is contrary to experience. And forasmuch as they say, that qualities are not called occult, because they not sufficiently are known to us, but because they are not perceived by the external sences, as others are, either Sight is not an external sence as well as Taste, or if it be, the curve attraction of the Iron by the Magnet, which the sight clearly discerns, is more occult than moisture in the Water, or heat in the Fire, and Sun which is perceived by the feeling. And in regard no body yet was ever capable to demonstrate, why Fire is hot or Water moist, any more than why the Magnet draws Iron, *&c.* then either all those qualities are occult, or none. For if the first qualities, that are more intermediately subject to our sences, are not more known than the occult, much less the second that arise from them; besides, what things soever flow from one and the same

ſame principle, one of them cannot be ſaid to he more occult, and the other leſs, but all thoſe qualities proceed from one and the ſame principle, therefore, *&c.* There is nothing in what is compounded, but Matter Form and Ferment; but form is one and the ſame in all things (Man only excepted) therefore different qualities cannot proceed from it: Matter is one and the ſame in all, (to wit) Water, and for the ſame reaſon cannot be the root and fountain of ſo many diverſe qualities; therefore ſmells, taſtes, colours, proportions, and different figures proceed from ferment as from their original; ſo alſo, attractive, repulſive, ſympathetical and antipathetical power proceed from it, or from nothing; for Water, before it was fermented, had neither taſte, ſmell or colour, nor endued with ſo many different proportions, nor purgative, deleterious, or antidotal, cephalick, ſplenetick, hepatick or arthritical, *&c.* but according to the diverſity of the ferments to which it is united it is capable of receiving myriads of ſignatures; by this it becomes a Metal, in Gold yellow, in Silver white, in Vermilion it is red, in Vitriol green or blue: elſe-

where

where it becomes a Plant, in Rue of a green colour, with a ſad coloured Flower, it is bitter, with a nauſeous ſcent, and has a quality of expelling poiſon, with an antipathy to Coleworts. Then it is an animal in the Tarantula, of a dusky colour, like a Spider, of an hurtful quality to man, *&c.* but particularly to trace out how ferment by ſporting is capable of producing ſo many ſignatures and proprieties, is not my preſent deſign. Theſe things therefore being premiſed, let us proceed to the original of forms, which is ſo obſcure and unknown, that the whole doctrine of Sympathy and Antipathy hath hitherto remained quite uncultivated, but that truth may (if it be poſſible) ſhine in theſe abſtruſe myſteries, I have thought convenient to examine all the moſt celebrated opinions, and ſee which of them will beſt explain the Phœnomena's of Nature, and at laſt to lay down my own opinion concerning Forms. The firſt then is, the opinion of the Peripateticks, aſſerting, that there is a ſubſtantial form in ſenſitives and vegetables, which, with Matter, doth make up the Compound. Theſe

Forms,

Forms, they ſay, are immaterial and incorporeal, and are not compoſed of Matter, as an eſſential part; yet, that they are material in as much as they depend on Matter, *in eſſe, fieri & operari*, but they do not underſtand what they ſay; for if they are material, they cannot either be ſubject to generation or corruption; for Matter is neither generated, *&c.* neither can they inform Matter, for then the ſame thing would inform itſelf; if immaterial, then they will not be ſubject to corruption, and conſequently not to generation. Nothing can be produced from nothing; but Forms have nothing but Matter or its accidents to ariſe from; but (according to their own confeſſion) they do not proceed from Matter as from an eſſential part, therefore they muſt proceed from its accidents, or from nothing; but it cannot be from its accidents, for then accidents would not only produce a form but create it. Moreover, form would not be a principle, in regard it was produc'd from ſomething elſe. They ſay the form is produc'd from nothing of its own, not nothing of its ſubject; but this diſtinction

ction will not remove the difficulty, in regard they will not allow it to be made from a ſubject, that is, from Matter, as an eſſential part, therefore it is yet eſſentially produced from nothing. If the form were produced out of the power of the matter, it either would exiſt Matter, or not; not the latter, (becauſe as was ſaid before) it is produced of nothing; if the former, its exiſtence will be either phyſical or metaphyſical; not phyſical, becauſe Matter is pure power, and a phyſical exiſtence is act: if it be only metaphyſical, as they diſtinguiſh, how would Form receive a phyſical exiſtence from Matter, when no body doubts that it itſelf hath none. Another opinion is, that of the *Epicureans*, who in regard they ſaw that *Ariſtotle*'s opinion could not well be defended, and ſubſtantial Forms ſeeming unaccountable to them, denied that there were any ſuch thing, and had recourſe to Atoms for the conſtitution and generation of a Natural Body, ſaying, that there were two principles of concrete Bodies, Atoms and Vacuum, the exiſtence of Atoms and the things compoſed of them, conſidering how much

was

was added every hour to those things which grow slowly, and how much those things diminished which were in a decaying state; as in the nourishment of Vegetables and Animals, and in insensible decreasings; in the mean while not observing that Branches, Leaves, Flowers, Fruits and Seeds every year become Trees, that if every thing were exactly weighed, we must allow that every hour they require several ounces of nutriment. The same thing also happens in the nourishment of Animals; if the quantity of the meat and drink that is received in be compared with the excrement; (and besides the trunk of Trees every year grows larger, besides what leaves, *&c.* grow) those that are of opinion that they require indivisible Atoms, and that the matter cannot be performed any other way, are confuted by the testimony of the fences, in regard nothing, as was proved before, is required to the nutrition of Vegetables besides water. Besides, they say those Atoms are indivisible, and altogether of the same nature, on account of the identity of their matter, whence there can be no disparity. Besides, they

they ſay, they are endued with magnitude, figure, gravity, *&c.* and that one is greater and heavier than another; and that they have different figures, to wit, ſpherical, cubical, *&c.* this is a very difficult matter to be believed. But if it be enquired, how this can be demonſtrated, that they have different figures, in regard Atoms cannot be felt, and that concrete bodies do receive figures and proportions from the forms by ferment, as was ſaid before, and not from thoſe Atoms that have no Exiſtence. Laſtly, they aſſert that Atoms, which cannot be divided have no Vacuum in them, but that all concrete Bodies, as they are harder or ſofter, have more or leſs of Vacuity. For they ſay, that Fire, Forms, Spirit, the Souls of Brutes, the effluviums of the Magnet, of Amber, *&c.* are made of the flower of Matter, of more ſubtil Atoms than other Bodies are compos'd of. Hence it follows, that Bodies, by how much the more compact and hard they are, and have more matter, by ſo much the more active they are: Spirits, forms, *&c.* becauſe they have much Vacuum are leſs active, becauſe a Vacuum is nothing

thing, and nothing cannot be attractive; beſides, the ſame thing would give a form to itſelf, for rarity and denſity do make no ſpecifical difference, and if the animal ſpirits in Brutes ſhould perceive all things (for they do not diſtinguiſh them from the ſoul, and that from temperament) the like would be perceived by it ſelf, that is, the more ſubtile Atoms, which are the Soul, would perceive other ſenſibles, and leſs ſubtile Atoms. Laſtly, they ſay that all things are generated by the conjunction of Atoms, and to be deſtroyed and ruined by their ſeparation; and that all the propreties of Nature have their original, and are explained by the various ways of their agitation, conjunction, ſeparation and diſpoſition, and are moved by their own innate gravity, adſcribing general proprieties to them, to wit, magnitude, figure, identity of ſubſtance, gravity, and alſo ſpecifical proprieties, as are the different ſpecies of Figures, ſmoothneſs, ſharpneſs, angularity, roughneſs, bluntneſs, rotundity, and theſe they ſay are congenite proprieties, and exiſt in their ſubjects as they are ſuch. Then they adſcribe

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to 'em proprieties that inhere or may be ſeparated from their ſubjects, and only inhere in 'em as they concur to the generation or corruption of concrets, as concurſion, poſition, connexion, order and number. In the firſt place, I ask if magnitude, figure, and general and ſpecifical proprieties, as are the ſpecies of Figures, round, oblong, orbicular, *&c.* if they concur and are joyned together will ever generate any other qualities different from themſelves? For Magnitude, Gravity, different Figures, as plainneſs, Angularity, *&c.* do produce different dimenſions, according to longitude and latitude and profoundity, but will never produce Smells, Taſtes, Colours, or other qualities, either manifeſt or occult. For qualities generate other qualities like themſelves, and no other, as heat in its own nature can only produce heat; ſo different pieces of Figures joyned or ſeparated, produce diverſity of Figures, and nothing elſe beſide. This is the Opinion of ſome Phyſicians, that in every Compound there is a Form, and that it is diſtinguiſhed according to the different degrees of things. In ſuch thick

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miſts as this is, I ought (Candid Reader) to uſe philoſophical liberty, and deliver my opinion amongſt the reſt, for the confirmation of ſympathetical Cure, I muſt beg leave to repeat ſome things about Ferment, namely, that there is ſomething always coevous and concreated, that prepares Matter to receive its laſt perfection by its union to the Form, and is not produced out of the power or diſpoſitions of the Matter, and is neither created anew, or can be annihilated of its own accord. That I may not be without witneſs, I will produce ſome Examples: The Spittle of a Mad Dog being forced into the Fleſh by biting, makes Men, Oxen, Sheep, Dogs, Horſes, *&c.* run mad, and uſe the actions, and have the qualities of Dogs, as biting, and fearing the Water. So thoſe that drink the Blood, or eat the Brains of a Cat will have their qualities. The ſting of the Tarantula will make both Men and Brutes like Tarantula's, reſtleſs, and in conſtant motion. Thoſe that drink the blood of wild Beaſts will be of a ſavage temper. The biting of an Aſp, beſides other bad ſymptoms, will cauſe the ge-

ſticulations of that creature, as frequent gaping, the turning of the body and members, *&c.* The fleſh of laſcivious animals, as Sparrows. Sthinci, *&c.* create letchery in thoſe that eat them. Theſe things being laid down, I ſay firſt, When the ſenſitive ſoul of man (for this venom doth not affect the immortal and rational ſoul, at leaſt not immediately) or a brute that happens to be bit, wounded, or to eat, as is ſaid before, has the ſame operations as the mad Dog, Tarantula, Cat, Aſp, Wolf, *&c.* and the vital operations are not only changed, but the natural alſo, as may be ſeen in the urine of thoſe that are afraid of water; we muſt either own that they have two forms, to wit, the form of a Dog, an Ox, *&c.* or elſe that it is the ſoul of a Dog, *&c.* from whence theſe operations proceed, and ſo we muſt judge of the reſt, or elſe we muſt allow the operations of the mad Dog do not proceed from his form, but may equally proceed from the form of the Ox, the Horſe, the Sheep, *&c.* We muſt alſo allow that the form of the mad Dog is not in his ſpittle, nor by that can be tranſplanted: We

muſt own alſo, that Oxen, Horſes, *&c.* that are bitten have their own form; and as the ſoul of the Dog is not in his ſpittle, ſo neither is that of the Tarantula in its poiſon, *&c.* otherwiſe there would be no need of ſeed, or diverſity of ſexes for generation, which is abſurd, although all things were *Ex Traduce*; the natural conſequence then is (in regard the operations that are in the Ox, Horſe, *&c.* bit by the mad Dog are altogether the ſame operations of the mad Dog himſelf, (and ſo of the other examples) that the ſoul of the mad Dog, Tarantula, *&c.* is not capable of being tranſplanted by biting or wounding; for if that were poſſible, then there would be two ſouls together at once in every part of the body, and other abſurdities; that the ſouls of brutes are altogether the ſame, neither are they to be diſtinguiſhed ſpecifically of themſelves, and in their own nature; but all the difference ariſes from the acceſſion of different ferments. This is very evident in Vegetatives, for wholſom herbs, if they grow near the holes of Serpents, have the ſame power as the Serpents poiſon; ſo Wine will

will have a laxative power from Mercury, and their forms ſhall remain entire and unchanged: There may innumerable examples be produced for the diſtinction of ferments. Therefore ferments make the form of things very ductile, and operations are diverſified according to the diverſity of the ferment. Thus the Sun hardens mud, and ſoftens wax, and appears through a window painted of diverſe colours, ſometimes red, then blue, yellow, green and black. But in regard in Animals, Vegetables, and their effects, and in dry bones, in all things and in all places in the world where ferment is, there is a form. *For there is nothing ſo dead which doth not partake of ſome ſence of life, and conſequently of form: nor there any place of the world where the operations of the ſoul are not perceived, by vegetation, nutrition, evident or obſcure ſence.* In regard then that nothing which ſeems to be altogether dead acts, *The Action doth not wholly proceed from the ferment, but from the form by ferment in matter.* Whence it follows, that there are as many degrees of participation of form as there are degrees of things that receive form, not that form in it ſelf hath any degrees, for it is

no accident; but on account of the greater or leſſer perfection of things, as they are diſpoſed by ferments, its operations appear ſometimes more bright, ſometimes more obſcure; for all things which for a long time are not altogether deſtitute of their ferment, are in ſome meaſure capable of form, as may be obſerved in ſome things which ſeem quite dead, yet they have real life, and produce their like in ſpecie, as Radiſhes cut in little pieces and put into the ground will yield Radiſhes, *&c.* Alſo incontradictable experience tells us, that thoſe things have very ſtrong ſenſe and imagination which ſeem dead. *And in regard every thing loves it ſelf, and every part affects to be joyned to its whole, that part of ferment received in the Philtre,* &c. *affects to be joyned with man; whence it comes to paſs, that it carries away the ſoul of the receiver (as it were) ſo that the ſoul of both operate the ſame way in two bodies, by reaſon of one ſymbolizing ferment, and ſo have a joint feeling.* So the ſpirit of the blood of any living perſon put into a Glaſs hermetically ſealed, will ſhew whether the perſon whole bloud it was, is well or ill, though he is very far diſtant, by the

the alteration of the colour into dull, livid, clear and red, in Fevers, Jaundice, Melancholy, *&c.* So will Vegetables and Minerals ſituated in their own ſphere, if their ferments are ſymbolical, and do neither change or deſtroy each other. *Antipathy* or Averſion proceeds from the contrary, and is found amongſt thoſe things whoſe ferments are Aſſymbolical, and will bind up, change or deſtroy each other, or differ with reſpect to the places in which they are made; or produce unlike effects. And although thoſe things which mutually deſtroy each other, and can have no ſympathetical fellow feeling, or affect one another in the whole ſpecies; yet individual particulars, which have the greateſt Antipathy, may be brought to agree together by long cuſtom, as is evident in adminiſtring purgatives to the brain of any perſon, for they will ceaſe to ſtir the humours, and become common food. So, many perſons, by the conſtant uſe of Poiſon, can take it without any prejudice; and Tygers, Bears and Lyons, by frequently lapping Womans Milk, grow mild and tame. But this ſort of Sympathy ceaſes with

that very individual, and is not further communicated to the whole ſpecies; but it is very probable that the Sympathy and Antipathy which belongs to all the individuals of a whole ſpecies, proceed from the Ferments of places, continually penetrating and affecting each other before the production of any individual. But let this ſuffice to be ſaid concerning the cauſe of Love and Hatred amongſt thoſe things which act by contraction of Matter, or contraction of Virtue in a certain compaſs. We muſt make a further inquiry into thoſe things which act at a diſtance, the ſcrutiny whereof hath hither to puzzled the greateſt Geniuſes, calling it a Magnetick Virtue, from its ſimilitude to the power of the Loadſtone. Some are of opinion, that it proceeds from ſound in a moment, equally penetrating cloſe Bodies. Others by the emiſſion of Effluviums; others ſay it is a faculty influencing its proper objects by irradiation; others by fancy, Extatically raiſed: And to conclude, others from Atoms. I thought fit to ſet down here the moſt celebrated opinions, that the truth may appear more evident,

evident, but becauſe there has yet been no true diſtinction made between Sympathy, Love and Hatred, and of both of them from Magnetiſm, therefore I ſhall treat ſuccinctly of them. It is evident from all the examples of Sympathy and Antipathy in its different complications, they that mutually act upon each other in different ways, whether it be by aſſiſting, corroborating, attracting, driving away, inclining, by averſion, deſtroying, and changing; either have a determined ſphere of their actions, or have no boundary between the Poles of the World. Thoſe, whoſe actions are determined, either operate at a certain diſtance, as the Loadſtone draws Iron, Amber, and Maſtick, Chaff, Straw and Paper, and theſe things that delight in each others Society as the water Lilly and Butter flower Lizards and Men, or are averſed to each other, as Coleworts and the Vine, and ſo of the reſt of that ſort, or elſe operate by touching each other only, and thoſe either externally touch or elſe are internally applied, as Poiſon and Antidotes. Thoſe whoſe actions are not circumſcribed by any

bounds, either being afflicted affects the other, as in the example of Spirit, or Salt of Blood, or of Wine growing with that in the Veſſel, *&c.* or one being affected the other is not, as the Magnet and the Pole; ſo *e contra*, &c. *Therefore all things that agree or diſagree, do not exert Sympathy or Antipathy properly ſo called, nor can Sympathy be called Magnetiſm.* For altho the Magnet acts at a diſtance, both as to its ſphere and virtue of attraction, as Sympathy does, yet are neither the Magnet or the Pole affected with each others affections, as was ſaid before. Therefore alſo when Sympathy and Antipathy are called by the names of Love and Hatred, that is only a miſtake, and not ſtrictly and philoſophically ſpeaking. And this is eſpecially to be obſerved, that, *that Sympathy which acts at the greateſt diſtance, is always between the Parts and the whole, Love and Hatred are not always ſo.* Laſtly, briefly, to relate the difference between Magnetiſm and Electricity, Love and Hatred, Sympathy and Antipathy, it is thus, Magnetiſm agrees with Electricity, Love and Hatred, that it acts within a certain ſphere by drawing

ing and repelling, and disagrees with Electricity in this, that whatsoever it draws or repels, it communicates to it some of its own virtue, but Electricity does not so. But those things that love or hate one another amongst vegetables, *&c.* communicate their virtues to each other mutually, either by embracing, inclining, or aversion; the power of the Magnet extends itself only to Iron, and things composed of Iron, and to another Magnet. Electrical Bodies want rubbing, to attract well, but the Magnet, and those things that act by love or hatred do not. Electrical Bodies also will not attract if any Bodies be interposed, nor will those Bodies that act by love or hatred. Lastly, the Magnet hath not only its orb of attraction by which it acts within a certain sphere, but also its orb of virtue, turning itself constantly towards the Pole, let the distance be what it will. Sympathy agrees with love and hatred, specially so called in this, that they alter each other; and with the Magnet, that they act at a distance, and equally penetrate close bodies; neither are they tied to the laws of Dimensions.

And, moreover, they have this peculiar to themſelves, that one of them being well or ill affected, by that with which it agrees or diſagrees, the other at a diſtance is affected after the ſame nature. Let this at preſent ſuffice to have been ſaid of Sympathy, Love and Hatred, and Magnetiſm. We now come to examine the opinions concerning acting at a diſtance. And, firſt, ſome to find the cauſe thereof, ſay, that in the exteriour part of Man, that is, in the Blood and Spirits, there is a certain extatick power, and this not in Man only, but alſo in Brutes and Vegetables, and their parts, that wants to be excited from death (in regard it is ſleepy) by an exalted imagination, a vehement deſire, or ſome ſuch like art, as in the ſympathetical unguent, or Powder an extatick virtue is excited in the Blood ſpilt upon a ſtick by the unguent, which drives away whatever was hurtful from the lips of the wound from whence the Blood proceeded, and that this may be perform'd at a diſtance, they ſay, that there does lye concealed in the Univerſe, a certain Spirit which they call the great *Magnale*, which is the pro-

procurer, confederate, and assistant to the actions of Sympathy and Antipathy, and by whose means, Magnetism, as in a vehicle, is conveyed to the distant object, which they prove by the Magnetism of the strings of two Lutes, being tuned unisones, that one being struck upon, the same string of the other at a distance will vibrate, and the rest be unmoved. But to confute this opinion, first, it is objected, that its Defenders suppose entities without any necessity; for it is not necessary to the production of such operators, to conceit such a Spirit different from Forms, which they call their great *Magnale*, And, moreover, it doth not agree with their principles; for they deny that there is a Soul of the World, or an universal Form, in regard they say, that all specifical distinction doth immediately proceed from Forms. Also they assert, that Forms are Lights, and differ in specie, and are new created in the instant of Generation by the Father of Lights, and again annihilated by accidents; and although it should be granted that there was such a Spirit, and that it was the procurer of those actions,

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it would be impoſſible for Vegetables, irrational Animals, and their parts, to ſend forth theſe imaginations to ſo great a diſtance, although we ſhould grant that all things do live, and ſo conſequently do participate of ſome ſort of ſence and fancy, in regard thoſe things which have a more apparent life, as Animals, and thoſe that have the uſe of reaſon, cannot extend the power of their fancy to ſo great a diſtance: neither do they operate as ſuch things can ſo operate; for thoſe things that are endued with the moſt noble fancy muſt needs be moſt operative, as is evident in the example of the ſtrings of an Inſtrument tuned uniſones, if this were performed by this Magnalian fancy, as they pretend, it would be perceived at any diſtance, and wherever one was ſtruck, the other uniſone ſtring would move in any part of the world, which is contrary to manifeſt reaſon and experience, for it is performed but within a certain diſtance; and beyond that no motion is ever obſerved, but what is ſaid of the fancy of Animals and Vegetables, that convert our fancy to be like theirs, as a Mad-dog the

the Tarantula, *&c.* doth not infer any thing of the Magnatism of the fancy to very distant places; for in all these things, is required either the contraction of motion or virtue within a certain sphere, but in the mean time it cannot be denied, that if a mans fancy be vehemently taken up about a thing mightily desired, although the thing may be at a great distance, he shall have a sort of view of it, as if it were present before him, and be (as it were) transformed into the thing desired; but there is no person in his right wits will believe, that a fancy extatically raised, shall be carried thousands of leagues to the wished-for object. And if we should grant that an extatick fancy should be carried to this distance, yet nevertheless it could not operate by itself either on Friend or Foe, by causing so many different compassions as are performed sympathetically, in regard all actions (besides those that are proper to Souls) proceed from Ferments. I should have said more at this time, but that it is almost the discourse of every one, that fancy of itself doth transmute all things, and upon this reason only I thought

fit

fit to ſay ſomething briefly of its actions. Others, to prove that there is this operation at a diſtance, ſay, firſt, that all Bodies ſend forth Beams, in which the Soul acts by its own preſence, and communicates a power of acting to them, and that theſe rays are corporeal, and contain in them a portion of vital ſpirits, and upon that account live, and that their life is the ſame with that of the Animal whoſe excrements they were; alſo that there is a kind of concatenation of thoſe rays at every diſtance though never ſo great; the like alſo is perform'd between the blood and any other part of the body that is ſeparated from it at never ſo remote a diſtance. But firſt we anſwer, if granting theſe effluviums from blood, urine, ſweat and excrements, if they be corporeal, it is impoſſible that they ſhould have a concatenation at any diſtance; for if the greateſt body was rarify'd even to inviſible Atoms, it would not be ſufficient to ſupply effluviums for a thouſand Leagues, and if it was allowed that it would ſuffice, in regard they allowed them no vehicle, they would certainly

tainly miſs of the right way, but if they ſay, this concatenation proceeds from a Soul, it muſt neceſſarily follow, that there is a certain Soul which fills the whole ſpace from Pole to Pole; but admitting that there were a Soul that extended itſelf to all places, thoſe corporeal effluviums could not accompany it for the reaſon before alledged. We alſo ſee that the Blood and Excrements in a Glaſs or Box, are not diminiſhed, which would of neceſſity be, if they were continually ſending forth corporeal effluviums, to ſo great a diſtance. Again, when they aſſert, that Excrements have life, this indeed is true; but what Naturaliſt will be ſo impious to aſſert it has the ſame life with the Animal, to wit, that of a man endued with a rational Soul. To demonſtrate theſe effluviums, they ſay, that Onions and Garlick will force tears from the Eyes at a good diſtance. Helebore, Pepper, *&c.* make ſneezing Powder; Saffron, Henbane, and Opium, will cauſe ſleep at a diſtance, and that a man himſelf becomes much lighter by the effluviums that proceed from him in one night; and a great many inſtances

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of this kind; but this is not general, for all these effluviums proceed in a violent manner from Bodies that have actual heat, and those that abound with watry moisture, caused by the heat of the Sun or Fire, *&c.* And as they endeavour to prove, from Mercury and Antimony by infusion, always impregnate their Menstruums, and losing nothing of their weight for many years; so likewise Musk, Civet, Benzoin, the Magnet and others, send forth effluviums and smells, but lose nothing of their weight. But if this were so, they would certainly be lighter by the emission of these corpuscles, which is contrary to experience; for by the accession of other Ferments their virtue is weakned, or it decays by time; but because they lose nothing of their former quantities and weight, it naturally follows, that those effluviums are not corporeal, unless they are violently forced from them by internal or external heat. But that ferments in their own places, or in whatsoever places they are, by their rays do constitute a certain sphere, which sphere is as extensive as any of their power can be perceived, which rays are cloathed either

either with vapours violently excited from them, by the internal heat in Animals, and in other things that want heat by an external one, or with others vapours raiſed from the earth: but in regard theſe rays proceed from other, which, from what hath been ſaid before, do not in the leaſt ſend forth any corporeal effluviums, as the Load-ſtone, Amber, Garlick, *&c.* when they operate at a remote diſtance, it is not in the leaſt to be conceived to be by the emiſſion of corpuſcles, becauſe they are not diminiſhed, *&c.* *but only by the fermentation of watry vapours raiſed in the air,* and ſo of others of this nature; now in regard the emiſſion of vapours is a violent act, eſpecially in thoſe things which are without heat, thoſe that practice by Sympathy and Antipathy do obſerve that thoſe effects do not conſtantly proceed from them. Such effluviums cannot be raiſed from the excrements that are already ſeparated from the bodies of Animals, but by external heat; therefore ſuch a concatenation cannot be in the Winter. *And yet the Winter doth not in the leaſt hinder the operation of Sympatheticks.* The opinion of the

the Atomists ought to be considered; but in regard we have before largely examined their principles, in our precedent discourse of forms, it will not be needful to repeat it. We have also refuted their opinion, who hold that this sympathetical power proceeds from the Stars and Sun in the beginning of our Book; where we have shewn that the matter doth not in the least depend on them, as they are endued with such and such virtues; for the Earth, before the creation of the Sun, contained in it self the ferment of all Vegetables, and consequently all powers. Seeing then that Sympathy is not caused in remote places from the fancy of things extatically raised, nor from Atoms, nor from the concatenation of corporeal effluviums, or from a soul operating out of its own proper body, nor from that infinite spirit that lay over the waters, *&c.* Therefore (with deference to others judgments) to find out a way how that Sympathy or Compassion comes to pass, seeing by innumerable examples it is evident that it really exists. From what has been said before it is very manifest that every compound consists of Matter,

ter, Form and Ferment; from Matter it has its quantity and consistence, to form it owes that it lives and is sensible, more eminently or obscurely, as was proved before; and all other actions of what nature soever proceed from ferment, and also all mutations for good or bad. Hence therefore it appears that the blood and spirits in the veins of a man, being affected with a Jaundice, or Melancholy ferment, the spirits of blood in the Glass hermetically sealed, are also affected, changing the colour into livid, yellow, *&c.* (and so we must judge of other examples of this nature) to wit, of Sweat, Excrements and Urine; that their spirits are in a like manner affected by the blood as the ferment is, although at a great distance. And in regard that ferment cannot cannot be produced of it self within the Glass so closed, it must necessarily be carried thither, whence it is manifest that Ferment penetrating the Glass hermetically sealed, is not tyed to the laws of dimensions, which is also apparent in the Magnets penetrating Marble, Stones, Mountains, *&c.* It is evident by what is said before, that the forms of

of things in themſelves do not differ in ſpecie, but *in numero, (but that all difference of things proceed from Ferments)* and that they are as it were the beams of the univerſal Form, which we have demonſtrated. *And thoſe beams do meet and are united in the center of the univerſal Form.* From hence it is manifeſt, that the beams of Forms, both of the whole and part that do ſympathize, do meet together, and are both alike affected, (whether it be whole or part) for the Form of the one of itſelf can thus change the beams of the other, in regard things do not alter themſelves by a Soul, but only by it live and are ſenſible. When the Ferment of one Form (it being ſpiritual) is carried with the beams of another affected at a diſtance, that they may have private and reciprocal intercourſe, the one affects the other, either with good or evil, the whole drawing to itſelf the ſickneſs of the part, or the part that of the whole, or communicating to it ſtrength and health, that was before communicated to the other by another friend preſent, altho both be not preſent, it is ſufficient if it be applied either to the whole or part.

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The ſame muſt be ſaid of Diſeaſes con-veyed by one Enemy to another. But in regard nature herſelf may be im-mediately cured of all Diſeaſes, the Phyſician her Servant, (as *Hippocrates* calls him) ought eſpecially to be ſol-licitous to preſerve her whole in all re-ſpects, that is, he ought to have dili-gent regard, that thoſe three things which conſtitute innate Nature, to wit, that the *Humidum radicale*, *Spiritus inſi-tus*, and *calor innatus*, ſhould agree toge-ther in a juſt union and proportion, leſt the fat moiſture ſhould grow defi-cient thro heat, and the heat ſhould extravagantly waſte its *Pabulum*, and ſo wrong the Spirits. Upon this ac count the *Egyptians*, *Arabian* Philo-ſophers, and all the Tribe of Caballiſts, made ſuch diligent ſearch after, and ſo extolled that univerſal Medicine, which by preſerving the ſtrength of Nature, drives away all diſtempered affections. So the Wonderful *Atoth* of *Paracelſus*, the *Lapis vivificus* of *Severinus Crollius* and others admirers of Chymiſtry. To theſe may be added the learned precepts of the Lord *Verulum*, laid down in his Book of Life and Death. This makes it clearly

clearly evident thoſe are much miſtaken, that heap in ſo many ſingle Medicines into the Sympahetical Ungent or powder, believing that ſuch a virtue reſides only in thoſe Simples ſo mixt together. For it is not upon the account of the Ingredients that the ſympathetical powder or unguent operates at a diſtance, for a Medicine is not required, that of itſelf, or of its own proper virtue, ſhould operate at a diſtance, but it is ſufficient if it be of a ſanative virtue, although it be not carried by its own wings. For a curing or deſtructive virtue being applied to one or other of thoſe that ſympathize, it is carried by the beams of the ſpiritual Forms, (as was ſaid before) to its friend, that he may participate of the joy or ſorrow, but that ſuch friends or enemies have ſuch perception with joy or ſorrow is owing to the form, which only endues things with ſence (as we have proved) but the cure, deſtruction, binding or tranſmutation, proceeds from the ferments carried with the form. Thus in Fevers, Gout, Conſumption, *&c.* if you mix a little of the ſick perſons blood or urine with Dogs meat, the

Dogs

Dogs will not contract the diſtemper, nor will it be conveyed to them (as ſome falſly imagine) for they are not capable of having thoſe diſtempers; but if the diſtemper be cured (as it very often happens to be) becauſe part of the morbifick ferment in the blood and excrements is deſtroyed or bound, by their ſtronger ferments, and ſo thoſe little affected particles of the morbifick ferment being eat by the Dog, the whole is affected, and ſo the ſickneſs ceaſes. So alſo when any Vegetable, or its ſeed that is particularly a friend to Man, or any member of him, and oppoſite to his diſtemper is watred with the filth of the diſtemper, and put into the ground to grow, there alſo part of the ferment is bound or deſtroyed, by their ferments that overcome it, and ſo the reſt of the diſtemper in the Man is ſuppreſt; but that this Herb ſo watered by mans morbifick ferment, being given to a Man, or other Animal, ſhould infect them with the the diſtemper, is not only untrue, but impoſſible, unleſs the morbific ferment, with which the plant was watered, does change its native nature in whole or part, into

its

its destructive nature, as happens to Sage infected by the breath of a Toad, and to Plants that grow near Serpents holes but if this were so, the power of the distemper would encrease, which otherwise is expelled. The curious Reader may find many more wonderful things resulting from transplantation: I could bring a great many instances to prove the truth of this Sympathetick cure, but I have long enough exercised the patience of my candid Reader, wherefore for the present I shall omit them; nevertheless, if any person of this noble faculty shall desire to be informed of them, I shall be always very ready to give him a private account of them. I ought to have added to this Treatise a more clear account of the method of Sympathetick Cure, but by the assistance of Almighty God I shall have a further occasion of writing. I shall conclude my discourse, by shewing my worthy Readers that all this mystery proceeds from naturalways and circumstances, altho the matter is performed by the most subtile spirits. My opinion delivered hereseems sufficiently to have shewn, that we have no need to admit of the action

action of a distant agent in this way of Cure or healing. I have described to you the true way of each his communication, by which some Medicines are corporeally mixt, with this or that distempered subject. It is the sign of a mean spirit, and the effect of the ignorance of a dull understanding, to imagine that there is any Magick or Charm in it, and to confine all the Actions of Nature within the limits of our dull sences, before we have sufficiently examined the cause and principles upon which our judgment ought to depend. Neither will there be occasion to consult the Oracle, either of an Angel or Demon to resolve this difficulty. You have here, friendly Reader, my sentiments of sympathetick cure, forbear to caluminate, for 'tis the sign of a Coward, and Effeminate person, to reproach one absent. If you have a mind to confute me, set about it, and disprove this my sympathetical cure, by candid Arguments, and not revile it with base Language. Pray answer me, that I may wash off the stain, I shall esteem it an honour to be convinced by you, in regard I am of an age as fit to learn

in as to teach. I pretend to nothing abſolutely true, but probability. If I have not handled the ſubject ſo accurately as I ſhould, be pleaſed to conſider that I endeavoured both to pleaſe and profit. There perhaps will be ſome one or other of a better Genius, who may be pleaſed with what you ridicule, may extol what you deſpiſe, and will cite this out of *Horace* in my Favour.

Nihil eſt ab omni parte Beatam.

To prove the truth of this Sympathetick cure beyond all doubt and controverſy, we will here ſet down ſome of its wonderful effects, in the following cures, performed here at *London* in the year 1699.

On the 25th of *March*, I undertook a Country Gentleman, one Mr *N. W.* about 26 years of age, of a Melancholick Sanguine temperament, he fell into a deep Melancholy, and was ſo bad for 3 months together, that he voided his Excrements without knowing it, by the help of God in 14 days I ſo far recovered him, that he made water and went to ſtool as orderly as any man,

at

at laſt he grew perfectly well, by ſympathetick cure, ſo that in a ſhort time he returned home.

On the 24th of *June*, one Mr *Smith* an Upholſterer in St *Martins-lane*, of a ſanguine phlegmatick complexion, about 56 years old, came to me, being ſo very bad of the Gout, that he had kept his Bed a long time; he had uſed all means poſſible, and nothing proved effectual to eaſe his pain, or open his Body, which was ſo coſtive, that he had been forced to purge twice a week. But as ſoon as he entred into my method of ſympathetick cure, he found great mitigation of his pain by ſweating, and went to ſtool every day without taking any internal Medicine, having gone on in my method for a fortnight, he was ſo well, not only to riſe, but walk abroad about his Buſineſs, his Body continuing open after the cure; and I do not hear he has felt any Gouty pains ſince.

On the third of *June*, I undertook Captain *Brown* of *Golden Square*, 63 years old, of a ſanguine phlegmetick temper, for many years he had been afflicted with a ſhortneſs of breath, with ſore

pains, and much Flegm, that was ſo deeply fixt, that it could not be removed. He had alſo for 22 years together great pains in his Reins, and made bloody water every day. He was under my cure for eight weeks, but preſently felt ſome abatement of the pain, and the tough Flegm began to looſen, and he began to fetch his breath with more eaſe, and before being often obliged to take ſomething to keep his Body open, he now has 2 or 3 ſtools a-day, and ſo continues. His bloody Urine is likewiſe altered, and tho he move about, little or no blood comes from him in his water, and the pain in his Reins is quite gone, and God be thanked is well in all reſpects; his appetite that was gone, increaſed every day, and his digeſtion is good.

On the 27th of *June*, Mr *John Meyer*, living in St. *Katherines* near the *Tower*, came to me; he had ſo great a Rheumatiſm that he could not turn his head, and had intolerable pains both in hands and feet; by my ſympathetick cure in a ſhort time I ſo recovered him, that his pains much abated, and he could turn his head; and whereas before he was not capable of ſtirring abroad, now he

he is capable of going about his buſineſs: and has been ſeveral times to viſit me, and to teſtifie the Cure.

On the 8th of *September*, Collonel *T. Bremer*, aged about 40, of a melancholy ſanguine temper, was very much troubled with Iſchiatick pains in both hips; he had the advice of ſeveral learned Phyſicians, been at ſeveral Baths in *England*, and drank all the waters, yet could find no eaſe. He was reſolved to enter into my ſympathetick way of cure, and preſently found ſome abatement of the pain. He continced ſweating ſympathetically for three weeks, and, God be praiſed, is ſo well recovered as to return to his Regiment in *Holland*.

On the 22d of *Auguſt* I undertook Brigadeer *De Vilate*, Lieutenant Collonel of the Regiment of *Dutch* Guards, who had been 14 years troubled with a Rheumatiſm and the Gout, which cauſed much weakneſs in his feet. He had followed the advice of ſeveral Practitioners both in *England* and *Holland*, without any effect; by my method of cure he ſoon found benefit, and continuing it for ſome weeks, his ſtrength began more and more to encreaſe. This was performed by ſweating and purging him ſympathetically.

On

On the 4th of *September* a Servan Maid of Sir *John Hubant* in *Soho-ſquare*, who had been much afflicted with ſueh violent pains in her breaſt, that ſhe could not reſt either night nor day, after I had ſympathetically ſweated, purged, and ſometimes vomited her for ſome weeks, her body was in good order again.

On the 7th of *October* I undertook one of the Domeſticks of the Lord Marquis of *Normanby*, who was ſeverely troubled with a Rheumatiſm; after he had been a fortnight under my ſympathetick cure, he recovered.

On the 9th of *November*, one Mrs *Lagoe* came to me; ſhe had both the Rheumatiſm and Scurvy, to ſuch a degree, that ſhe was not able to ſtir without a ſtick in one of her Legs ſhe had ſores, running with ſharp humours. She was not only ſympathetically cured of her Diſeaſes, but alſo of her ſores without other means.

On the 10th of *November*, Mr *Henry Taylor*, Brazier, at the corner of *Princes Street* near *Leiceſter Fields*, came to me to be cured, being very weak in his Stomach, and troubled with a Rheumatiſm for a long time; after a few weeks he recovered.

On

On the 1ſt of *December*, I undertook the wife of Mr *Williams*, Dyer, at the *Queens-head and Star* near *Exeter Change*, who had a Bloody Flux; ſhe had made uſe of the advice of ſeveral able Phyſicians, and finding no benefit, was cured by ſympathy, without purging, vomiting or ſweating.

Several other cures might be added, but to avoid tedious prolixity, let theſe ſuffice.

FINIS.

ERRATA.

PAge 71. l. 11. dele *the bone of.*

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